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THE
LUTHERAN QUARTERLY

CONDUCTED BY

J. A. SINGMASTER, D. D.

FREDERICK G. GOTWALD, D. D.

JACOB A. CLUTZ, D. D.

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CONTENTS

I. Inaugural Charge at Inauguration of Rev. A. E. Dietz, D.D.	1
By Rev. Wm. M. Baum, Jr., D.D.	
II. Theology, the Queen of the Sciences.	6
By Rev. A. E. Dietz, D.D.	
III. The Influence of Christianity Upon Art.	16
By A. H. F. Fisher, D.D.	
IV. The Lutheran Doctrine of the Lord's Day.	31
By Rev. Charles W. Cassel.	
V. A Proposed "Supplementary" Ordination.	50
By Professor David H. Bauslin, D.D. LL.D.	
VI. Passion in Preaching.	66
By Professor Jacob A. Clutz, D.D., LL.D.	
VII. The Genesis of the Tennessee Synod.	87
By Professor Luther A. Fox, D.D., LL.D.	
VIII. Current Theological Thought.	108
In English. By Professor J. A. Singmaster, D.D.	
In German. By Professor J. L. Neve, D.D.	
IX. Review of Recent Literature.	123
<p>Sermons and Essays.—The Contemporary Christ—Dust and Destiny: Fifteen Sermons—The Home of the Echoes—Cross-Lots and Other Essays—The Opinions of John Clearfield. Criticism.—Essays in Biblical Interpretation: The Bible.—The Shorter Bible. Exegesis.—The New Century Bible: Genesis—The Lutheran Lesson Commentary for 1922—From Genesis to Revelation. Ethics.—Encyclopedia of Religion and Ethics. Dogmatics.—Faith and Certainty—The Resurrection of the Flesh History.—Centennial History of the Evangelical Lutheran Synod of Maryland 1820-1920—A Short History of the Church of Russia, Its Teaching and Its Worship—Taft Papers on the League of Nations—Modern Times and the Living Past. Miscellaneous.—What Must the Church Do To Be Saved—Paul Gerhardt as a Hymn Writer and His Influence on English Hymnody—The Bible in Graded Story—Songs for the Little Child—The Christian Faith and the Social Revolution—The Message of Sadhu Sundar Singh.</p>	

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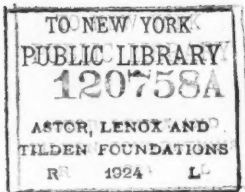
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THE LUTHERAN QUARTERLY.

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ARTICLE I.

INAUGURAL CHARGE

BY REV. WM. M. BAUM, JR., D.D.

Charge delivered at the Inauguration of Rev. A. E. Deitz, D.D., as "Dr. George B. Miller Professor of Systematic Theology" and New Testament Exegesis, in The Hartwick Seminary.

Dr. Deitz, I count it a great honor and pleasure on behalf of the Board of Trustees of the Hartwick Seminary to extend to you the formal recognition of your acceptance of the "Dr. George B. Miller Professorship of Systematic Theology" and New Testament Exegesis in its faculty. I am particularly glad, too, that my last official act before retiring from the Presidency and membership of the Board of Trustees, which will occur at the organization of the Board for work to-morrow morning, is to deliver the charge to you on this occasion, and so to ratify fully by your inauguration the union into which you have entered with the Seminary.

You are no stranger here. You were born and reared on the territory of this institution. You have been a student within its walls, and a Pastor in the Synod whose the Seminary is. You know its history and its

traditions, its needs and its resources, its prospects and its possibilities.

All who are acquainted with you recognize the wisdom of the Board of Trustees in the selection of you for this professorship, and feel sure that the institution will keep steadily onward in its march forward with the help of your work in the faculty. Nor is this simply a feeling of certainty. The year that you have spent here since you began your work in the Seminary has given practical proof of your forcefulness as a teacher, and is a guarantee of the abundant results that will come in the future, for added years of service will confer ever increasing efficiency with the natural consequences of usefulness and success that will follow. You have come to your work here when Theological Seminaries are calling for the very best men, men of highest attainments of mind and choicest qualities of heart, men of keen perception and practical efficiency, of ripest judgment and deepest sympathy, of most thorough learning and most fervent piety. The great upheaval of all conventional ideas and of opinions and habits of thought and life, following the terrible war that has caused so much sorrow and suffering, unrest, doubt and disbelief, has so shaken all things that the devotion and earnest effort of consecrated minds, whose thoughts are led of God, can alone bring a satisfactory settlement that will be for the good of man and the glory of God.

The present calls for men of clear vision, trained intellect and consecrated life to be teachers and preachers. Never was the demand greater or more pressing. Your knowledge of the needs and the problems of the day, your grasp of the abiding truths of the department in which you labor, your force in impressing them upon the students under your instruction will be an inspiration to them and will be also a large factor in preparing the leaders of the future upon whom will devolve the important work of evangelizing the world and bringing it under the dominion of Christ.

The times demand clear and positive statement of the

truth of God with unqualified emphasis upon the necessity of its full acceptance and loving obedience. The truth of Christ never changes. The numerous attempts to accommodate it to the personal ideas and likes of individuals must be emphatically denounced as wrong and productive of harm. The truth of Christ can never compromise with error. From its Divine Author it partakes of His infallibility. Individual likes or latitudinarian predilection should not be a prism to divide its white light into variant colors.

As Professor of Systematic Theology it will be your privilege to make the young men under your care behold Him who is the Light of the World in all His beauty and brightness, that they may learn thereby to reflect His glory into the lives of men for the betterment of the world. The old Gospel alone can do the work that is needed, and that is set forth in the Theology of the Lutheran Church in a way that is in harmony with the Bible as no other Church so faithfully interprets it. Let God's Word be the basis, the heart and the crown of all your teaching, and in the promulgation of that truth be ever loyal to the doctrines of the Church to which this Seminary owes its life, and in the impression of which it has ever been faithful, not because they are the doctrines of the Lutheran Church, but because they set forth the Word of God.

As a Teacher of the New Testament it will be yours to impress it as the revelation of God. Make it not a dead book but a living one. Emphasize it as of the greatest importance to the present and future welfare to the world. One has put it truly who has said that "Christianity cannot be effectively spread and established by those of doubtful mind. It is of the utmost importance that those who are being trained to the ministry should have clean-cut beliefs, should be assured and positive in their acknowledgments of essential facts, and should know what is to be preached." So present the great facts and truths of the New Testament that they will stand out in prominent distinctness, clear and unques-

tionable, so that God's messengers can be sure and eager in their use of them as they go forth to work for the world's redemption.

I need not mention the necessity of keeping in constant fellowship with your Master, for that you know is the real ground and force of all usefulness in work for Christ. Seek ever to be under the guidance of the Holy Spirit, for the vitality of your own spiritual life will be the source of power to you in all your work.

The conditions now are favorable for a positive advance in the mission of the Seminary in the work of preparing consecrated young men for the work of the ministry. The awakening interest in the Seminary, and the enthusiasm with which the announcement of the forthcoming campaign for two hundred thousand dollars for its endowment and expansion, has been received is a prophecy of good things which, let us pray, will be abundantly realized. The future seems to be bright with the auspicious forecasts of greater usefulness and wider influence for God than ever before. God grant that all these may be realized! As these things come about I know your personality and helpfulness will be a great factor in this advance. You will, I am sure, also maintain the high standard of scholarship and devotion and Christian character which has always marked this institution, as shown in the lives and works of those who have been members of the faculty in days gone by and of those who are now associated with you in the faculty. With such names as Hazelius, Miller, Pitcher, Hiller and Kistler, who were identified with the institution among your predecessors, you will have a heritage of faithfulness that will be an inspiration to you. Your associates in the faculty now, whom we all honor and love, have called forth, by their devotion and labors, the respect and gratitude of the Church, and your companionship and comradeship will be mutually pleasant and beneficial, and for the good of the institution and the Church.

Supreme loyalty to Christ, the Savior of the world, is what has always characterized this Seminary. Without

Christ there would be no place in the world for this Seminary or what it teaches or the men it sends forth from its walls. To exalt Christ by your life and by your work will be your constant effort, and will be the work of your loyalty to Him. The first necessity of every student for the ministry must be that he be a sincere disciple of Jesus. In Christ's perfect life, His sacrificial death, His triumphant resurrection and His living presence, those who have gone forth in His name to work for the redemption of the world will find the only hope for the future of the Church and of the world, for the settling of all the problems that confront us and for the bringing about of the day that is prophesied and promised when Christ shall reign supreme in the hearts of men everywhere.

May God's blessing be with you in all fulness. May His grace ever guide you, and may His love crown all your efforts with the highest and truest success, so that through you and your work in this Seminary, blessings shall come to mankind that will abide to all eternity.

ARTICLE II.

THEOLOGY, THE QUEEN OF THE SCIENCES.¹

BY REV. A. E. DEITZ, D.D.

An adequate and efficient ministry is a prime necessity for the church. Without it, no church can live and do its work. In recent years, we have become painfully aware of our need in this respect. Too few of our young men have offered themselves as candidates for the holy office and the church has suffered for the lack of sufficient pastors. But here as in many other things, quality is quite as important as quantity. We need a *well-trained* and *efficient* ministry, a ministry that is able rightly to divide the word of truth and to apply it to the needs of our troubled age.

The function of the Theological Seminary is therefore seen to be of vast importance. It is a school for the training of pastors and preachers. It teaches those who are in turn to become the official teachers in the churches. The very presence of a theological seminary on any given territory is in itself significant. It speaks of the church and its work. It is a perpetual reminder of the faith and hope and fidelity of those who founded it. It is a visible and material embodiment of the church's purpose and intention to give the Gospel to all. It reminds the young men of each succeeding generation that the office of the holy ministry demands their serious consideration and it summons those who are called to make diligent and faithful preparation for the great work that lies before them.

The work of our own institution, reaching back as it does through nearly a century and a quarter of service in

¹ An address delivered at the inauguration of Dr. Deitz as the George B. Miller Professor of Systematic Theology in Hartwick Seminary, N. Y.

training ministers for the church, cannot be fully understood or described. Even though we had a complete list of all those who have received their ministerial training here and even though we had a detailed biography of each of these pastors, we still would find ourselves unable to estimate in its full meaning the service which this school has rendered to the church. That service has been spiritual and like all service of that character it can not be weighed or measured by the standards of earth.

I esteem it no small privilege to be called to take part in the work of this Seminary in theological instruction. Scholarly and saintly men have had a share in this work in the past. The long and devoted service of my immediate predecessor in the Chair of Systematic Theology, Rev. Alfred Hiller, D.D. and the still longer service of my predecessor as Professor of New Testament Theology, our beloved Dr. Kistler who still abides with us, are known to all. I shall endeavor to pursue my work in the same spirit of earnestness and devotion that they exhibited as teachers in this school.

The topic I have selected for my address to-day is

THEOLOGY, THE QUEEN OF THE SCIENCES.

The consideration of this topic will help to show my estimate of the particular work to which I have been called as well as my conception as to the place and function of a theological seminary in general.

There are some even within the church to whom theology seems to present an uninteresting if not quite unnecessary field of investigation. Doctrinal preaching holds a low place in the estimation of some and there are those who seem to think that the preacher does not need to have any clear cut views on doctrinal matters. Let him preach practical sermons. The need of the people for doctrinal instruction is not clearly perceived. This tendency to underestimate the importance of theology has been accelerated by the desire of many for the union

of the churches. Some men are so anxious to see the churches brought together that they continually discount the differences between the various denominations in matters of faith and doctrine and come to regard all doctrinal beliefs as of minor importance. It is needful therefore to call renewed attention to the importance of theological study. Hence the timeliness of our subject.

There are two propositions that call for discussion under our topic; First, That Theology is a Science, and, second, That it is the highest of all sciences.

First, Theology is a science. That is to say, it presents a body of well-established facts, arranged in a systematic and orderly way. Theology deals with *facts*. It is concerned with realities. God and the soul are real. The Bible deals with real people and real events and Christian experience is real. It is the task of the theologian to investigate these realities involved in religion and to arrange and systematize the facts learned. Theology is a science.

This assertion as to the scientific character of theological study is not to be set aside because some theologians have indulged overmuch in useless speculation. There have indeed been scholars and thinkers who have devoted much time to the formulation of fanciful theories that have no foundation of fact back of them and no sure basis in Holy Scripture. The student who traces the course of theological thought down through the centuries finds along the highway many wrecks of discarded theories. For example, we may recall the well-known teaching of Origen in the early church concerning the soul of Jesus and its deliverance at death to Satan as a ransom for the souls of men, the whole transaction being of such a character that it might be termed "a pious fraud," since Satan having accepted the offered ransom and released the souls of men found himself unable to retain the soul of Jesus even after it had been delivered to him. No one accepts any such theory now.

But we do not need to turn to the past to find examples of unwarranted speculation in the realm of the-

ology and religion. We have but to recall such modern illustrations as are to be found in Russellism, in the wild millennial dreams of many people in our day and in the vagaries of "falsely so called" Christian Science. This last presents a remarkable combination of un-Christian ideas masquerading as the only true exposition of Christianity and the Bible. Eddyism indeed quotes the Scriptures unceasingly but it takes the very heart out of the Gospel of Christ.

So theological speculation has always been busy and no doubt always will be busy, shaping its theories. The theories come and go. False ideas are often set up and adorned with marvellous skill and beauty. But it will not do to draw the conclusion from all this that theology as a whole is a realm of uncertainty and of mere speculation where nothing is clearly and positively known. The history of theology after all bears a close resemblance to the history of every other science, for scientific thought in every department of human research has been marked by the formation of theories, many of which have been exploded by later investigation. This has been true in the case of Physics and Chemistry and Biology and Psychology and in every other branch of scientific investigation. How crude the physical sciences were in their early beginnings and what strange and childish conceptions their history often records!

And none of these sciences can claim to have reached its final state of accuracy and completeness of knowledge even to-day. New theories are still coming to the front and that which is being taught to-day in our scientific text books as established fact may be discredited and set aside in time even as much that was taught in the past as fact is now known to have been mere theory, and false theory at that.

On the whole, then, it can be said with assurance that, no matter how much of false speculation there may have been in the realm of theology, it has suffered no more in this respect than the other sciences—perhaps not so much as the other sciences—and therefore its claim to be

recognized as a genuine science, dealing with realities and known facts, can not be questioned from that standpoint.

But that claim might be questioned in view of the acknowledged mysteries in the realm of Theology. Theology seems to deal with many things that are dim and misty and but little understood, and with some things that are not only unknown but unknowable, at least in their entirety. The theologian seems to dwell on the borderland of mystery, where he looks out over a region of impenetrable darkness. Strain his eyes as he will, he finds himself unable to bring clearly into view the realities which he longs to see. Can a study that deals with such mysteries be regarded as a science? Or, must its scientific character be put down as doubtful if not actually denied?

The fact that there are mysteries in religion and that Theology has to do with these mysteries is to be frankly admitted. The doctrine of the Trinity and the doctrine of the two natures in one person in Christ present mysteries beyond the power of the human mind to grasp and explain and these are truths that lie at the very heart of Christianity. The doctrine of Regeneration and of the presence of Christ in the Holy Communion as well as many other elements of Christian teaching contain much that is dark and hard to understand.

But the presence of mysteries in Theology constitutes no valid objection to its claim to scientific character and standing. For what is mystery in the sense in which the term is here used? It may be defined simply as that which is not fully known. The mysterious is real enough in itself. It is not the merely fanciful or imaginary. There is reality of some kind in it but that reality is but partially seen and defined. And in this sense there is mystery everywhere and all science must confess that it knows only "in part" the things with which it deals. The attraction of gravitation, electricity, ether, the nature of matter itself,—where is the physicist who can fully explain any one of these? And when we

rise to the higher realm of human nature and talk of the constitution of man, of the union of body and soul in man and the inter-relation of the two, or when we speak of consciousness and memory or even of so familiar a phenomenon as sleep, who can give the complete and final explanation of any one of these? And so all science is but partial knowledge. Everywhere the "secrets of nature" still challenge investigation. Everywhere men are busy trying to penetrate more deeply into the unknown. We glory in the scientific discoveries of modern times. We marvel at the patient research and applaud the success of an Edison, a Tesla or a Madame Curie. But the end is not yet. No science is yet complete. Nowhere has investigation ceased because there is nothing more to investigate and learn. No matter how far men go the realm of mystery is still there, beckoning the workers on, and every secret that is discovered seems to carry within it some deeper secret that demands renewed research.

The science of Theology then need not hesitate to acknowledge its mysteries. Here if anywhere we would naturally expect to find the profoundest realities of all, some of them too deep ever to be fully comprehended. But what we know, we know. Our knowledge though limited is real. Theology, too, is a growing science. She also, has her roll of honored names of those who by patient research into the deep things of Scripture have sought to comprehend and systematize her truths. She has her Paul and John, her Augustine, her Luther and Melancthon and many others, whose profound scholarship and spiritual insight have done much to clarify and explain the truth. Mystery still persists and always will persist in Theology but still there is also here a large realm of established and unquestionable knowledge.

Nor can the scientific character of Theology be called in question because of the fact that there are wide differences of view concerning some theological matters. These divergences of view are frankly admitted. Romish theology and Protestant theology are fundamentally

different. Calvinistic theology and Lutheran theology are far apart. Widely contrasted views are held with regard to many of the essential truths of the Bible as the Nature of God, the Person of Christ, the Atonement, the Means of Grace, the Holy Communion, etc. But this can hardly be used as a valid argument to disparage the scientific standing of Theology.

Physical scientists differ, too, quite as much as theologians. Witness the many and varied theories of evolution, for example.

But it is perhaps more important in this connection to note the fundamental reason which lies back of the theological differences of opinion. Those differences, in the main at least grow out of the failure of some theologians to estimate properly the authority and function of the Holy Scriptures or out of their failure to reproduce the teaching of Scripture in their theological systems. Theology has one great advantage over all other sciences. Its truths are set forth in an authoritative way in the Bible. Here is the one sure guide for the theologian to follow, the one sure test for him to apply in determining the truth or falsehood of all doctrinal systems or statements. And if theologians would but recognize the rightful authority of the Bible and steadfastly adhere to its teaching in formulating their views, it may safely be asserted that there would be no essential variation in the resulting systems. The variations have come in largely because men have not clung to the truth divinely revealed in the Scriptures. Variations of teaching due to such a cause can in no way discredit the truth itself or set aside the claims of a truly Scriptural theology. Truth is truth and science is science, no matter how many errors men may fall into by pursuing a wrong method of study. A false theology there may be but there is also a true theology, that rests upon the unshaken foundation of divine revelation; and the claim of that theology to recognition as a science dealing with established facts must be recognized as valid.

We turn now to look at the second proposition that

calls for discussion under our topic to-day. We have seen that Theology is a science. It is the highest of all sciences.

This supremacy of Theology over all other sciences is due to the importance and worth of its subject matter. It deals with those realities which in intrinsic value and in practical import tower above all other realities known to men. It is interesting and desirable and important that men should learn and classify and systematize all that may be known about rocks and planets and stars, and matter and life and mind, and anything and everything that exists, but let it be distinctly borne in mind that there is one reality that in the very nature of the case stands infinitely above all other realities and that supreme reality is God. And next to God, that which is of greatest worth and interest to the individual is his own being,—himself, viewed especially in his relation to God.

What questions the human mind has raised in connection with these two great realities! What am I? What is God? What is God's attitude toward me and how may I find Him? What shall I do about my sin? What is the meaning of death and what lies beyond it? These are the truly universal questions of man's heart. Everywhere and in every age they have been pondered and studied. Men of all classes and conditions, the ignorant and the educated, the savage and the civilized, the lowly and the mighty,—all have alike desired and sought for the truth with regard to these tremendously important matters. The great thinkers of all the ages have endeavored to give satisfactory answers.

But it remained for the Bible to give the complete and final truth in this high realm. The Scriptures give us the revelation of God and His love. They tell us of Christ and His cross. They teach us of the Holy Spirit and His work, of regeneration and eternal life. And it is the distinctive function of Theology to take these and other kindred truths as revealed in the Bible and known in Christian experience and to define and classify and

arrange them so that they may stand out clearly before the mind in all their intrinsic beauty and majesty and power. What a wonderful science Theology is! Rightly is it called the Queen of the Sciences, for it surpasses all others in the length and breadth and height and depth of its content, in the real dignity and worth of its teaching.

The practical bearing of our whole discussion remains to be considered. For one thing it enables us rightly to estimate the place and function of a theological seminary. Such a seminary stands in the highest rank among the educational institutions of the world. In no other kind of school are truths of such transcendent importance taught and discussed. Quite aside from all questions as to buildings and material equipment and size of faculty and student body, there remains this peculiar dignity in the case of a theological seminary that it stands for the highest and deepest truth taught anywhere among men.

The discussion of our topic teaches also an important lesson as to the spirit and aim and method which should characterize the work of a theological seminary. Here, above all other places, should truth be sought,—truth, in its simplicity and reality. The aim should be to know the facts,—to know them just as they are, without distortion, without mixture of error. Preconceived theories and personal predilections should not be allowed to interfere with one's clearness of vision. Teacher and pupil alike should seek for the truth and for that alone, with all sincerity and earnestness of heart.

There is too much involved, too much at stake, to make any other course attractive or desirable. One must build the "gold, silver, precious stones," of truth into the thinking of his own soul and of other souls, if his work is to abide. The day of final testing comes for all teachers and for all teaching, when the "wood, hay, stubble" of error shall be consumed in the fire. We are warned that one shall "suffer loss" in that day if he has not built with imperishable material.

However, someone might inquire at this point if it is

not the purpose and duty of a theological seminary to uphold the doctrines of the particular church or denomination which founded it and sustains it. So far as we are concerned, the answer is readily given. The supreme purpose of a theological seminary is to discover and set forth the truth. That must be its first and chief aim. But we have no fear that when its work is done in that spirit the faith of our own church may be set at naught. That faith we believe to be true and scriptural. We rest in the firm assurance that the student who honestly seeks the truth for its own sake will in the end find himself in all essential matters in harmony with the teaching of our Lutheran church. The teaching of any church that can not be shown to be true and scriptural had better be discarded. That at least would be an honest procedure. But we are not fearful of any such fate in the case of our own church and its acknowledged belief.

To teach Theology, the highest of all sciences, is a task that appeals to the imagination and stirs the heart. It is a task to be undertaken with humility and prayer, with steadfast reliance upon divine guidance and aid, but also with the consecration of one's own powers and efforts to the work in hand. May the great Head of the Church direct and bless His servant, that the teaching of the coming years may be strong and fruitful and effective! Amen.

ARTICLE III.

THE INFLUENCE OF CHRISTIANITY UPON ART.

BY A. H. F. FISHER, D.D.

"I love to tell the Story
Because I know 'tis true,
And that is just the reason
I tell it now to you"

or transposing, we might say

"It satisfies my longing
As nothing else can do."

We often sing this simple hymn, unconscious of the fact, perhaps, that we are paying the highest tribute to Christianity as the one, absolute religion. Christianity claims to be a universal religion; universal in its extent, adapted and addressed to all men everywhere; universal in its intent, adapted and addressed to all the faculties of every man. If Christianity's claim to develop and cultivate and satisfy the highest faculties and functions of man's soul can be vindicated, then this religion should commend itself to man's confidence and faith. One characteristic of man's nature is his love for the beautiful. This sense, though more fully developed in some than in others is instinctive; for where is the child, reared amidst an environment, however rude and coarse, that does not love a flower? Now, if it can be shown that Christianity is capable of nourishing and fostering, elevating and satisfying this part of man's nature, then to that extent our holy religion stands superior to all others; nay, more, it does what none other has done or can do. The efforts and attainments of man to express and satisfy this sense of the beautiful, whether in mo-

tion, form, color, sound or thought, constitute what we call art. It will be seen that Christianity is not only in sympathy with these efforts and attainments; not only a patron of art, but that it has detached art from immoral associations, given it worthy tasks to perform, afforded it encouragement, supplied it with the noblest themes and has thus been the greatest influence for the development of all that is highest and best in the attainments of art for almost two thousand years.

Let us look first into that noble branch of the fine arts, called sculpture. That Christianity has inspired the genius of some of the great masters of sculpture; that it has furnished them with themes and afforded them a motive for at least a representative number of their best productions is a well known fact. True, sculpture, of all the arts affords the least testimony to our theme. But this is easily explained. The physical perfection of the human body was the model and ideal of the sculptor. Through the beauties and delicate expressiveness of the human form the sculptor sought to reveal the impassioned feelings and noble ideals which he experienced and conceived. But the Christian idea exalts the spiritual and teaches the inferiority of the material body. So the Christian ideal and the sculptor's were inherently antagonistic. This antagonism was increased by the fact that the Christian idea of the inferiority of the human body was unwarrantably perverted into a disdain and finally a contempt for what was known to be perishable and thought to be sensual until monasticism taught that the body must be abased and the flesh mortified. This breach was widened by the iconoclastic struggle and controversy by which under Emperor Leo IV, in the eighth century, who with his followers opposed the excessive and idolatrous reverence paid to images, great numbers of the noblest works of sculpture were ruthlessly destroyed. This antagonism, however, between sculpture and the true religion could not continue. As the adherents of Christianity grew into a new appreciation of the dignity of the human body, and into a sense

of the possibility of shadowing forth spiritual ideas through material mediums, it began to disappear. Ten centuries of the Christian era had passed before this realization became general, and not until the dawn of the 15th Century did Christian sculpture begin that brilliant display which warrants its comparison with the ancient art of Phidias and Praxiteles. Examine, if you will, the history of sculpture from that day to our own time.

What names reached the zenith of fame during that period! Even the most prejudiced skeptic must admit that no other names can be compared to Lorenzo Ghiberti, Donatello, Michael Angelo, Dannecker and Thorwaldsen. For what is Ghiberti best known to the world to-day? Some statue embodying the ideas and principles of classic Greece? By no means. His great work was the Gates of the Baptistery attached to the San Gioani, Florence, where at the enormous expenditure of 22,000 florins and twenty-one years labor, the wonderful scene of Abraham about to sacrifice Isaac—a scene typical of one of the fundamental truths of the Christian religion—was worked into a form so beautiful that Michael Angelo declared the gates to be worthy of serving as an entrance into Paradise, so enduring that they still stand in the doorway of the Cathedral. Then there was Donatello, so successful in portrait statuary that to his favorite female statue he said "Speak, speak." And upon what does the immortality of his name rest? Statues of St. Peter and St. Mark; a marble statue of St. John the Baptist; his fine bronze statue of David, holding the head of Goliath. Following close upon these men comes the great Michael Angelo. What were the themes that inspired his best work? Did this unrivalled sculptor find his inspiration among the inexhaustible beauties of profane history or mythology? No; he plunged into the deep themes of Holy Scripture and carved from them the subjects of his enduring work. David, the sweet singer of Israel; Moses, the great legislator and leader; the sublime and awful representation of the last judgment;

and that most pathetic scene in which Mary the Mother of our Savior weeps over the dead body of her son. These are the subjects that inspired the genius of Michael Angelo. Dannecker, the German sculptor of the 18th Century, when his busts of Schiller and Lavater, of Ariadne and Sappho are forgotten, will be remembered by his colossal statue of the Christ, upon which he labored eight long years, and upon which, when finished, a little girl looked silently for a time and then said in hushed tones, "That is suffer little children to come unto me." Thorwaldsen wrought much that showed his genius, but his enduring fame rests on his "Christ and the Apostles." Other themes than Christian truths engaged the efforts of these men for a time, but no subjects fired their zeal and aroused their latent genius to the lofty efforts that have immortalized their names and enriched the world with the priceless treasures of the sculptor's art, as did the themes drawn from our holy religion.

Coming to the art of painting, we enter into a wider and much more attractive field. Painting in oils was not known until the 15th Century. The important works of the celebrated Greek painters have perished. But the most trustworthy art historians believe that these ancient artists did not attain the excellence in painting that they had reached in sculpture. It was not until the dawn of the revival of letters at the close of the 13th Century that the great masters of painting arose. The first painters to break away from the traditions of Byzantine art were those connected with Sienese and Florentine schools. This entire field we dare not traverse, as this paper will not permit it. At the head of the Sienese school stood Duccio. Whence his inspiration was derived we need not ask, as his existing works of importance are a Madonna and a series of pictures from the life of Christ. The same is true of Cimabue, his contemporary, who is remembered by several superior Madonnas and the celebrated "Virgin and Child". So too, with Giotto, Cimabue's most noted pupil, whose name is worthy to be coupled with that of his friend and

companion, Dante, each of whom transformed entirely the art he practiced—Giotto in painting, Dante in poetry. Giotto represented the Florentine school, whom W. J. Stillman calls "the greatest genius devoted to the arts." He was a man of intense religious feeling which breathed itself into his pictures of Biblical subjects. One need but mention the name of Fra Angelico, the Dominican monk who lived in a constant state of religious fervor, painting the sublime visions that came to him. Mrs. Jameson, in her history of Sacred and Legendary Art, tells us that no "such expressions of ecstatic faith and hope or serene contemplation have ever been placed before us as in his pictures." He absolutely refused to paint anything but religious subjects. He would never approach his work without preparing himself by a period of devotion and prayer. Raphael, whose portrait of the Transfiguration is confessedly the highest of all efforts of pictorial genius, Leonardi de Vinci, whose genius is best shown in his picture of the Last Supper, were more largely indebted for their subjects and inspiration to Christianity than to any other source.

The Venetian artists, who attained a splendor never reached by any other school, displayed their greatest abilities in the delineation of sacred themes. Giorgione painted almost entirely religious subjects. Before Titian, the only painter who has ever worked for a period of ninety years, completed his work, the reaction to classic subjects had begun. Much of his time was spent upon portrait painting, and yet two-thirds of the pictures which commend his fame to posterity are based upon scenes recorded in the Bible. Tintoretto was also connected with this Venetian school. He painted the largest picture in Europe—75 feet in length. And what was its theme? He read the predictions of the prophets, the promises of the Christ, the apocalyptic vision of the seer of Patmos, and inspired by these sublime truths, his thoughts mounted to the awful subjects of the Last Judgment. So, too, we find that the Bible was the inspiration of his "Fall of Man," "Death of Abel", "Moses on Mt.

Sinai," and best of all, his great masterpiece, 45 feet long, that scene which is the center of the world's history, and the solution of the world's destiny—the Crucifixion of the World's Redeemer. We can but mention Paolo Veronese, whom Russel Sturgis calls one of the five or six greatest painters known to us, but four-fifths of whose greatest paintings are taken from the Bible; of Corregio, known best by his Nativity of Christ. What is true of these great Italian masters, is equally true of the Flemish and Dutch artists. Rubens is best known by his "Descent from the Cross," while Van Dyck, aside from the painting of portraits, applies his genius largely to sacred themes. And Rembrandt, the greatest genius among Dutch painters, expended his skill largely upon scenes connected with the life of our Savior. German art, too, finds its inspiration in the same unfailing source. Dürer, Plockhorst, Gabriel Max and Munkacsy, are best known and admired for what they have given us in their magnificent productions illumined by the Light of the World. Over French, British and American Art we must pass, admitting that they do not afford such copious illustration of our theme, but at the same time maintaining that they do not by any means disprove it.

Another art to merit our attention is that of Music. The names of the world's greatest artists in this sphere are familiar to most. Recall those names and ask what cause above all others aroused the genius of the great composers; into what garden have they gone and plucked the flowers of song and woven them into the most brilliant and beautiful compositions? The answer will at once be the Christian Bible. Most of the great composers have devoted themselves to oratorios. Oratorio is more intellectual than opera. It is the most elevated form of musical composition. It is not dramatic, but subjective and ideal in its movement and development. Its foundation is the noble German Chorale on which the great masters have ever built when rearing their great choral works. Graun, Bach, Haydn, Handel, Mozart,

Beethoven, and Mendelssohn have enriched the church with innumerable and inestimable treasure in their Passions, Oratorios, Masses and Psalms; and it is surprising how well fitted the technical compositions of all these masters have proved to convey the most elevated, the most dramatic, the most touching emotions.

What has made Bethlehem, Pa., the Mecca to which hundreds of music lovers annually come from the most distant parts of the United States? It is the great Festival of Bach's Matthew Passion, given under the directorship of that Master, Dr. Wolle. And Bach never reached a higher flight than in his passion music according to St. Matthew. His influence has been wider and more far-reaching even than that of his great contemporary, Handel. Indeed, no less a critical authority than Schumann has declared that music owes as much to Bach as Christianity does to its Foundr. The great subject has been the Passion, and the greatest Passion music the St. Matthew. And where, if not in the "Messiah" does Handel execute his most brilliant and soul-stirring combinations of harmony and melody? Pure inspiration it must indeed have been, for it was written in twenty-four days! How dear his memory should be to every Christian whose aspirations have mounted heavenward upon the strains of Antioch, Christmas and Bradford! We need not ask where Francis Josef Haydn derived his inspiration. Every manuscript of his begins "In Nomine Domini" or "Soli Deo Gloria" and ends with "Laus Deo." His biographer tells us that if ever in the midst of a composition he was hindered by some difficulty, he immediately engaged in prayer and devotions, which he said invariably brought him success. The oratorio "Creation" represents the loftiest production of his consecrated skill and genius. Though Mozart excelled as an operatic composer, some of his noblest efforts were oratorios, and a tune in harmony with whose

strains many a Christian congregation every Sabbath sounds its exalted praises to the Christian singing,

"O could I speak the matchless worth
O could I sound the glories forth
Which in my Saviour shine,"

is the product of his labors.

And who that has ever heard the splendid rendition of "Elijah" with its lofty ideas, its intellectual conceptions, and its religious tone, can doubt that Mendelssohn attained in it and in "St. Paul" the summit of his excellence? That Sacred Trilogy—"Gounod's Redemption" proves its source by its name. Now if these great masters have given their finest production to the world in the form of oratorios, the question as to the relation of Christianity to music is forever settled.

Aside from these great masters who have blessed the world with a joyous uplift that is undying, an exhaustive treatment of our subject would require an examination, or rather, a mere mention, of the work of lesser lights. Lowell Mason, who was the first man in America to receive the degree of Musical Doctor; Barnby, whose compositions are chiefly of a sacred character; Sir Arthur Sullivan, whose greatest success in life was in comic opera, but whose appeal to the future will undoubtedly rest upon the noble tunes to which so many hymns are set in all our latest and best church hymnals,—these and many, many others like them, have in company with the great masters, handed down to us compositions inspired by the scenes, events and passages of Holy Scripture, and which are so superior in their form and spirit to anything else in the musical world as to warrant the assertion that what is best and undying in the art of music owes its existence and supremacy to the influence of Christianity. Jean Paul Richter has given us a most charming description of the power of music to elevate the soul in the following apostrophe: "Oh, music, thou who bringest the receding waves of

eternity nearer to the weary heart of man as he stands upon the shores and longs to cross over: art thou the evening breeze of this life or the morning air of the future one"? Truly, a wonderful tribute; and yet those who know its powers best, will admit the tribute is no exaggeration. With what renewed confidence, reverence and submission, therefore, should we embrace and proclaim that divine religion which claims authority over every faculty and function of the human soul, and which proves the reasonableness of that claim by the supremacy of its influence over music which comes out of man's soul, reacts upon and enriches his soul, and without the exercise and enjoyment of which, man's soul life would be sadly incomplete.

And lastly we come to what Henry Van Dyke calls the highest form of art, Poetry. And what a wonderful, limitless field opens to us here! The historian eliminates the personal element and gives us facts as the progress of nations, of the race has made them. The poet, with his glowing imagination, sees into the heart of things, personifies them and makes the mountains skip like lambs, and the morning stars to sing together. He gives us the poem. And what is a poem? It is the finest flower of the finest mind. Such flowers are not found everywhere nor every day. Only once or twice in a century is a nation able to produce the mind which has such a happy poise of faculty that its expression is true poetry. And it is only occasionally that even a great poet produces a true poem, which enters into the mind and memory of the world. Biographers of Wordsworth have marked the exact period when his genius reached its height, and after that the glory came only at intervals, and real poems were rare. And because a true poem is so rare a thing, it has always been considered the highest form of literature. Many great books come and go, but a true poem is as fresh after long centuries as when it was first written. "Poesy never waxeth old" and knows no decay. It is the unveiling of the deepest and most intimate secrecies of the human heart. So

when Paul would give the finest name he could conceive to the true Christian he writes "For ye are God's poems." It is only then that the intimacies of God's heart, His highest thoughts, His deepest emotions, His perfected plan, are expressed in man. The prayer of Moses was that the beauty of God might rest upon him. When a man is finished at last in the likeness of Christ, God's sense of beauty is satisfied in him, God's art has found its highest expression, and the beauty of God does rest upon him. "I shall be satisfied when I awake in Thy likeness." The true Christian is God's poem in a world of prose, God's beauty in a world of gloom, God's fine and finished art in a world where men forget beauty and are careless of moral symmetry and spiritual grace. Long-fellow sang of the children:

"Ye are better than all the ballads
That were ever sung or said;
For ye are living poems
And all the rest are dead."

Nothing touches, purifies, exalts as does poetry, and if a man is as he thinks in his heart, then blessed is he who thinks upon whatsoever things are pure and lovely and good.

Before we go into detail let us see what a few of the great poets themselves have to say on our subject. Dryden, one of the greatest of English poets, whose mind was profoundly influenced by the classics, and who has given us the "most notable and spirited translation of Virgil" in any language, and who cannot be said to be without a correct and sufficient appreciation of the best literature of Ancient Greece and Rome, has given us the following highly eulogistic lines:

"Three poets in three distant ages born,
Greece, Italy and England did adorn
The first in loftiness of thought surpassed,

The next in majesty, in both the last,
The force of nature could no further go
To make a third, she joined the other two."

But who was the poet who surpassed Homer in loftiness, and Vergil in majesty of thought? It was John Milton. And who was John Milton? A Puritan of the seventeenth century, a sincere and humble disciple of the Christian religion; whose greatest poems, "Paradise Lost" and "Paradise Regained," are inspired by and founded upon the story of the fall and the promise of Redemption. Apart from Dante there is no conception in the wide realm of literature to equal, much less surpass, it. And what does this most lofty and majestic poet say regarding the superiority of the poetry of the Bible? "There are no songs to be compared with the songs of Zion, no orations equal to those of the prophets, and no politics equal to those the Scriptures can teach us." God made him blind that he might see things no other eyes could see, even the deep things of God; that his inspired soul might live in that light that never shone on land or sea. Truly his testimony is of priceless value and remains unshaken. Of the supreme influence of the Bible on poetry, Dean Farrar, whose acquaintance with literature is wide and whose appreciation is that of the broadest culture, says: "It dilated and inspired the immortal song of Dante and Milton. All the best and highest English verse, from the poems of Chaucer to the plays of Shakespeare in their noblest parts, are echoes of its lessons; and from Cowper to Wordsworth, from Coleridge to Tennyson, the greatest of our poets have drawn from its pages their loftiest wisdom." Whittier beautifully and truthfully sums this thought up in *Miriam*, when he says,

"We search the world for truth, we cull
The good, the pure, the beautiful
From graven stone and written scroll;
And weary, seekers of the best,

We come back laden from the quest,
To find that all the sages said
Is in the Book our mothers read."

To the Pre-Raphaelite school belong Walter Pater and Coventry Patmore, the mystic. He dwelt on the heights with St. John of the Cross, St. Teresa and the English poet Crashaw. He is fervent, sincere, exalted; and if we do not understand him in his highest moods, it is because, as has been well said, "we have not yet learned to look with undazzled eyes at the very face of the sun."

To this age belong the Rosettis. Dante Gabriel, whose pictorial faculty and intellectual force were also tempered by a strain of mysticism, takes his place in English literature as one of the six major poets of the later Victorian era, and who was regarded as the master of Morris and Swinburne. Christina Rossetti is pre-eminent among English singers as the poet of religious aspiration and spiritual vision. Compared with her work, the best of Newman and Keble seems forced and formal, while the inspiration of Herbert and Vaughan seems to flash out but fitfully when contrasted with the steady glow of hers. The dispassionate verdict of a searching and objective criticism claims for Elizabeth Browning and Christina Rossetti two seats in the temple of fame not far below those in which the greatest English poets of the Victorian era are enthroned. As to Robert Browning, it is evident that many of his poems cannot be thoroughly comprehended without an acquaintance with the Scriptures and their teachings on "what man is to believe concerning God and what duty God requires of man." It is possible to nibble at "Saul," "Karshish," "Christmas Eve and Easter Day," or "The Ring and the Book." But in order to reach the juicy heart of those "Pleasant Fruits" it is necessary to be familiar with the Bible and especially with our King James version. So true is this that a volume has been written on "The Bible in Browning" (Miss Machen). And what of the poetry of to-day? Has David's harp been stilled? Has

the Christian experience of the twentieth century not done for us what David or his chief musician did for the religious experience of their day? In the May, 1919, number of the *Homiletic Review* our question is answered. There we have a fine review of Martha Foote Crow's "Christ in the poetry of to-day," which is in fact a poetic biography. Our collector has gone through American poetry since 1900 and picked out the poems of Christ which are first of all poems. These are not poems *about* Christ, but rather poems *of* Christ. The writers have not so much yielded their gift of song to Him as they have been captured by Him, and, for the time, been able to sing of nothing else. First, we have "The Nativity" sung by old friends like Theodosia Garrison, Louise Imogen Gurney, and Katharine Lee Bates,—sung also by Joyce Kilmer (killed in action) in ballad form. A new Magnificat is ours as we read Amelia Burn's picture of Mary's loving amazement. Coming to the "Youth of Jesus" we find Henry Van Dyke, Caroline Hazard, Edna Proctor, W. J. Dawson, and others, setting to music the glory of Nazareth, and the joy of Jesus in the carpenter shop. One of the sweetest pictures is "The Lament of the Children" by Harry Kemp. In all of this section we have the poets of to-day writing for us the unwritten story of our Lord. When the story of Passion Week is told we find Wm. Vaughn Moody, R. W. Gilder telling the world to kneel before the Cross. Sidney Lanier has, of course, his deathless

"Into the woods my Master went;
Clean forespent, forespent."

Most striking in this portion of the collection is the note of modern socialism, especially as seen in Sara N. Clegghorn's "Comrade Jesus," one of the greatest poems of the book:

"Thanks to St. Matthew who has been
At mass meetings in Palestine,
We know whose side was spoken for,

When Comrade Jesus had the floor.
Ah, let no *local* him refuse
Comrade Jesus hath paid his dues.
Whatever other be debarred,
Comrade Jesus hath his red card."

In the section "what think ye of Christ?" Ezra Pound gives us "The Ballad of the Goodly Fere," while the last two sections of the book give us the life of Jesus as it meets all modern problems. "The World's Jesus" and "Christ and the World's War." Nor is the "White Comrade" on Flanders Field forgotten. In "Christ and the World's War" we have more truth about the effect of the war on our faith and about the religion of the returned soldier than many books or magazines can give us. A man who sings will not lose it even in a world war. His reply is "I will not fear though the kingdoms be moved." The much mourned and brilliant Joyce Kilmer gives us the whole of it in the choicest quotations in the book:

"The Kings of earth are men of might,
And cities are burned for their delight,
And the skies rain death in the silent night,
And the hills belch death all day.

But the King of Heaven, who made them all,
Is fair, and gentle, and very small
He lies in the straw, by the oxen's stall—
Let them think of Him to-day."

The joy of the book is that here the whole biography of Jesus sings, and should we tragically lose every page of our New Testament, here would be a full story of what, in the main outlines, Jesus has meant for the human soul. Here we could find our Hero again. The author of this brief anthology deserves our fullest gratitude. She has brought sweet singers from our modern west and made them unlock their gold and frankincense and myrrh before the feet of the Christ. David's harp is alive once more. It can not be silent again.

And now what is our conclusion? Christianity has been the inspiration of the noblest productions of the sculptors, the most enduring pictures of the painters, the grandest music of the composers and the loftiest verse of the poets. All pure and noble tastes it satisfies. He who is its very life is such an one that we may well throw the doors of our souls wide open and allow him to occupy every chamber. He will decorate those chambers with all things beautiful; He will fill them with His own sweet and blessed presence and make them bright with a light ineffable. He alone can make life worth living. And to have Him as our Savior, friend and brother, is in the end to die in the confidence of that faith, of which Tennyson, that eminently Christian artist, sang in the poem "Crossing the Bar."

"Sunset and evening star
And one clear call for me!
And may there be no moaning of the bar
When I put out to sea."

"For tho from out our bourne of time and space,
The flood may bear me far,
I hope to see my Pilot face to face
When I have crost the bar."

Phoenixville, Pa.

ARTICLE IV.

THE LUTHERAN DOCTRINE OF THE LORD'S DAY.

BY REV. CHARLES W. CASSEL

The doctrine of the Lord's Day occupies an important position in the system of religious truths. Through many centuries it has come down to us as an essential tenet of Christian faith and practice. It is of wide interest to the people of all lands, and has, in various forms, almost universal observance.

The place and observance of this day have been the source of much interesting controversy. In a special way, ever since the Reformation, this has been a field for extended discussion by theologians and laymen alike, and continues to be a leading topic in our own day. The Sunday problem has become one of no small importance, and is worthy of honest consideration.

Especially have the attention and concern of those confessing the Christian faith in our own land and throughout the world been stimulated by the lowered standards and laxity of observance, which is rapidly becoming universal. The significance and original high ideal of the day are increasingly sacrificed to negligence and frivolity. That which once was regarded as a holy day is fast becoming a holiday.

Various views are expressed regarding the Lord's Day and its observance. Some would ignore such a day and even deny its validity. They have no regard for one day over that of another. Others are so staunch in its defense that they become over strict and radical, and likewise lose sight of its real place and spirit.

However, important as the problem is and with all its significance and influence, argument and mere restriction alone will not solve it. Only when men have the proper conception and appreciation of the Lord's Day in

itself and of its high ideal will it be given its intended place and its proper observance be practiced and maintained.

With this end in view, it may be interesting and profitable to study the Lord's Day, and especially the doctrine of our own Lutheran Church regarding it, with respect to its origin, its relation to the Jewish Sabbath, and its proper observance.

I. THE ORIGIN OF THE LORD'S DAY.

As to its origin, the Lord's Day is distinctly a Christian institution. Historically it dates from the resurrection of Christ, and refers to the first day of the week, on which it became the custom to worship regularly in specific Christian form.

The term "Lord's Day" itself is said to have been used in the Roman Empire even before the Christian era. In such secular use it meant "imperial," "belonging to the Lord," and designated the time for special worship of the emperor. Here it already had an ideal significance, but, when it was adopted by Christianity, it received a new and nobler meaning as the day belonging in a special sense to our Lord and set aside for sacred use.

Other designations from various sources have also been given this day from its beginning. It is often called the "Sabbath" or the "Christian Sabbath," which, as will be shown later, is an incorrect usage. But a more general and acceptable title is "Sunday." This term also is of heathen origin, and in primitive nature-worship was used to designate the sacred "day of the sun." But this likewise, appropriated by Christianity, has been given a meaning identical with "Lord's Day," and can be safely used, as we use many other heathen words, since it has been Christianized for so long a time.

The specific title, "Lord's Day," is used but once in the Holy Scriptures. In Revelation 1:10 the writer, John, says "I was in the spirit on the Lord's Day," But its position as a day set apart and appointed, as "the first

day of the week" for Christian observance, appears in many New Testament passages and is abundantly witnessed to in church and secular history. Of the real significance and designation of the day various opinions have been expressed. Some have said that it refers to the day mentioned in Isaiah 58:13, which Jehovah calls "my holy day." Others contend that it was the day of Christ's birth. And still others believe it refers to the "day of the Lord" of 2 Pet. 3:10, and thus to the second coming of Christ. Still other suggestions are given, but there is ever the outstanding fact that its first observance was on the very day in which our Savior came forth from the tomb, the first day of the week, when the disciples were assembled and Jesus appeared unto them. And thus, first of all, the Lord's Day became a weekly festival of the disciples for worship in commemoration of the resurrection of their Lord. Moreover, from His resurrection until His ascension, Jesus frequently appeared to the assembled disciples and communed with them on the first day of the week. On this day also occurred the giving of the Comforter and the establishment of the Christian Church, when the Holy Spirit was poured out upon the disciples at Pentecost as they were preaching the Gospel and three-thousand souls were added to the new faith.

Among the early Christians at first every day was called the Lord's Day; but as their numbers increased, coming from the various walks of life, it became impossible to observe every day in this special way. Yet, as it was desirable and essential for spiritual life to have a stated day for divine worship, it became necessary to appoint such a time that the people might know when they should come together. And for this purpose the Christian Church through her first members chose the first day of the week. This was chosen, not because any one day in itself was of divine designation or better than another, but for proper order and convenience and because it was already used for this purpose. The appointment seems especially appropriate since it was the day on

which Christ arose, victorious over death, and could survey the completion of His redemptive work and the beginning of a new creation. It is fitting, too, because of the many other specific Christian events it commemorates, and also because it was kept and taught by the apostles, who, being inspired, must have known the Lord's will.

Ever since the first Easter morning this day has been known as the time when Christians should assemble and worship in the name of Christ. In the twentieth chapter of Acts the first day of the week appears as such a time, and in I Cor. 16:2 Paul gave the well-known command, "Upon the first day of the week let each one of you lay by him in store as he may prosper." This day was kept by the Christians at Troas and in other Christian communities. Eusebius, the church historian, states that the practice was so general that it was never questioned by the early Christians, and that even the heathen writers, as, for example, Pliny the Younger, bear witness to this in their writings. In the post-apostolic writings of Ignatius and other church fathers are to be found similiar accounts of its beginning and its observance. In the year 321 the day was formally established in the Roman Empire by a decree of the Emperor Constantine, and its proper recognition commanded. The Council of Nicea of 325, knowing that the day was already an old and well-established institution, made various rules for its observance. And in the time of the Reformation, when all ecclesiastical teachings and customs were carefully examined, this day was fully accepted and incorporated in statements of doctrines.

Thus, according to Scripture supported by church and secular history, the Lord's Day has its origin in the resurrection of Jesus Christ, and has been kept continually since then as an institution of the Christian Church.

The symbols of the Lutheran Church teach that, although one day in itself is no better than another, yet it is essential for proper spiritual life and public worship to God to establish a specific time for these pur-

poses. In Article XXVIII. of the Augsburg Confession we read: "Because it was necessary to appoint a certain day, that the people might know when they ought to come together, it appears that the church designated the Lord's Day for this purpose."

II. THE RELATION OF THE LORD'S DAY TO THE JEWISH SABBATH.

Another question of importance is the relation between the Lord's Day and the Jewish Sabbath. Concerning this matter, there are various opinions. Some hold the extreme view which ignores all distinction of times or days. They deny any religious character or obligation to any day, declaring that, inasmuch as all days are alike, no fixed day for religious worship is needed. They also declare that the Lord's Day as a special season for religious observance is a remnant of Judaism, which we should reject and despise. This doctrine was first taught by the Anabaptists and Antinomians about the time of the Reformation, and more recently it has found advocates in those who talk of a religious non-observance of Sunday. It has many adherents, but their sense and standard of all doctrines of religion are of a like low conception.

Another extreme view, called the Sabbatarian, advocates a strict observance of the day. The most extreme of this class make no distinction between the Lord's Day and the Jewish Sabbath. They insist upon a divine obligation to devote one day in seven to worship, and regard the Third Commandment as moral throughout, contending that the seventh day must be sanctified with all the circumstances of time and mode of observance which were binding under the Old Dispensation.

The Seventh Day Adventists teach that the Lord's Day has no relation whatever to the Sabbath, and that, in fact, as a special day for worship, Sunday has no validity. To them the Sabbath, established by God at the close of creation on the seventh day and kept by His

people through the ages of Old Testament history, is the only day to be observed as such, and it is to be kept not only now, but after there will be a new order of things. They maintain that there is no warrant for the Christian Sunday, and quote Scripture in their endeavor to re-establish the Jewish Sabbath in its place. They argue that the Jews observed the seventh-day Sabbath until their overthrow in 70 A. D., and that church history shows that the early Christians observed only the seventh day until the close of the third century. And when the first-day observance arose, they soon recognized it, not as a Sabbath, but only as a day to assemble for worship. Gradually, they say, the first day of the week came into prominence as an added day, but finally civil and ecclesiastical authority required its religious observance. Yet in all lands there has been and still is witness to the true Sabbath. Moreover, they hold, that the observance of any other day than the seventh as the Sabbath is the sign of that predicted apostacy in which the *man of sin* will be revealed, who will exalt himself above all that is called God or that is worshipped; and, further that the observance of the true Sabbath in this generation is a part of that Gospel work which is to make ready a people prepared for the Lord.

Another group of this general class, the Puritanic group, recognize a ceremonial element in the Third Commandment, but maintain that it has reference only to a particular day of the week which must be observed. They believe that the Sabbath has only been transferred from Saturday to Sunday and that the two days are identical institutions. It is a continuation under the new order of things of the original Sabbath, and therefore the old obligations apply equally to the Lord's Day. This view was first advocated by Alcuin, who lived in the eighth century. The Westminster Catechism states this position thus: "The Fourth Commandment requireth of all men the sanctifying or keeping holy to God such times as He hath appointed in His Word, expressly one day in seven, which as the seventh from the

beginning of the world to the resurrection of Christ and the first day of the week since, and so to continue to the end of the world; which is the Christian Sabbath and in the New Testament called the Lord's Day."

On the other hand, there are many, including the Lutheran Church, who hold a more mediating position, and maintain that there is a distinction and a vast difference between the Lord's Day and the seventh-day Sabbath. They believe that the Sabbath was an ordinance of the old Hebrew ceremonial law, and as such was abrogated at the beginning of the New Dispensation, and that the Lord's Day has taken its place. Altho the necessity and obligation to observe a day for worship continues, yet these two days are independent and distinct.

First of all, there is a difference in origin and institution. The Jewish Sabbath refers to the seventh day of the week, and belongs to the Old Dispensation, while the Lord's Day is the first day of the week and is under the New Covenant of the Incarnate Lord. The Sabbath was instituted by God at the close of creation. In Genesis 2:1-3 it is recorded: "And the heavens and the earth were finished and all the host of them. And on the seventh day God finished His work which he had made. And God blessed the seventh day and hallowed it." Thus was the day heralded and designated; it celebrated the completion of the work of creation, and on it God rested from His creative work.

The next distinct mention of this day and its observance is in Exodus 16: 23-30, in connection with the giving of the manna to the children of Israel in the wilderness. Moses said unto them: "This is that which Jehovah hath spoken; tomorrow is a solemn rest, a holy day unto Jehovah." Here the usual quantity of manna was withheld on the Sabbath day, but twice the quantity was to be gathered on the sixth day. All baking and preparation of food were to be done on the sixth day, so that there might be complete rest on the seventh day.

Finally, the day was re-established with the enact-

ment of the Law given from Mt. Sinai, where God spoke thru Moses and wrote upon the tablets of stone: "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work, but the seventh is the Sabbath of the Lord thy God; in it thou shalt not do any work." It was here for the first time that the day was distinctly appointed, altho it had existed as such from the beginning. It was to be a perpetual rehearsal of the work of God as Creator, and, later, of the delivery of the children of Israel from Egyptian bondage, honoring God.

The day was to be kept in honor to God, but its design for man was benevolent. The word "Sabbath" means "rest," and, above all else, it was established as a day for rest. In the beginning God observed it as such: "And on the seventh day God finished His work which He had made, and rested," which example was to be followed by His people. Thus "the Sabbath was made for man" in that his physical and spiritual natures demand a cessation from strenuous labor. And although, with the development of the synagogue, it became also a day for worship and study of the Law, yet the idea of rest from the ordinary pursuits was not that one would thus have time to serve God, but merely for the dedication of the day. It was a day of holy rest inseparably connected with the history of the Jewish people, always invested with the same importance and significance as when it appeared in the Decalogue. It was taught by the prophets and sung by the psalmists. In the days of Christ it was still recognized and honored, though grossly perverted. Increasing restrictions upon freedom of movement were imposed until the real importance of the day was lost amid the minute rules of observance. But it was observed with but little interruption by those who knew the true God, from the days of Moses to the time of Christ, and since that time by the strict adherents of Judaism, always for the same reasons and for the same purpose.

Thus, on the one hand, the Sabbath was made for

man's welfare. But, on the other hand, it may be called a symbolic manner of setting forth God's Covenant with man, under the old order of things, reminding man of God's promise and his own obligation. Even in the Old Testament it is called a sign. In Exodus 31:13 are the words of Jehovah: "Verily my Sabbaths ye shall keep, for it is a sign between me and the children of Israel, for a sign between us forever." In Ezra 20:12 it is recorded: "I gave them my Sabbaths to be a sign between me and them, that they might know that I am the Lord that doth sanctify them." And in the twentieth verse of the same chapter is added: "Hallow my Sabbaths, and they shall be a sign between me and you that ye may know that I am the Lord your God." Also the early church writers hold it as such. Ignatius in his "Epistle to the Magnesiam" refers to the Sabbath as a Jewish ordinance. Irenaeus, Bishop of Lyons, believed it to be symbolic in character. Clement of Alexander, Tertullian and Origen were of the same belief, and classed the Sabbath with other Old Testament ordinances. Gregory of Nyssa, called it a "part of the old law," and classed it with the ordinances of sacrifices and the like; as did also Augustine, Chrysostom, and Cyril of Alexander. In the days of the Reformation Luther, Melancthon, Gerhard, Calvin and others agreed that the seventh day observance was an institution of the old ritual law.

Thus it follows that the Jewish Sabbath was an institution of the ceremonial law of Moses; and, like the other ordinances of that law, it was at the same time commemorative of the past, significant of the present and emblematic of the future. It told of God's goodness in creation and in leading His people out of Egyptian bondage. It distinguished Israel from the idolatrous nations about her; and it foreshadowed the blessings of Christ and the eternal Sabbath into which the believer will enter and find eternal rest.

However, with the establishment of Christianity the old ceremonial laws of the Hebrews were set aside and abolished, and thus the Jewish Sabbath was abrogated.

It became obsolete, and the Lord's Day took its place. The Sabbath belonged to the Old Covenant, but when Christ came to His people, the mission of these old rituals was accomplished, both with respect to its symbolical and memorial character, and passed away. It was buried with Christ, and set aside for that which is better and abiding and more adapted to the New Dispensation. Christ fulfilled the old prophetic ritual law and abrogated it, and with His resurrection all things became new.

The Scriptures themselves teach that through Christ the old ceremonial law and thus the Sabbath is abolished. The New Testament specifically teaches that all the old rituals are passed away. In the Gospels the seventh day is always called the Sabbath, but the day rendered sacred by the resurrection is always called the first day of the week. In Col. 2:16 Paul wrote: "Let no man therefore judge you in meat or drink, or in respect to a feast day or a new moon or a Sabbath, which are shadows of the things to come." And again: "If ye be dead with Christ from the rudiments of the world, why as the living in the world are ye subject to ordinances?" Also elsewhere he wrote, (Gal. 4:8-9): "Howbeit, at that time, not knowing God ye were in bondage to them that by nature are not god, but now that ye have come to know God, how turn ye back again to the weak and beggerly rudiments whereunto ye desire to be in bondage again. Ye observe days and months, seasons and years. I am afraid of you, lest by any means I have bestowed labor on you in vain." The whole letter to the Hebrews is to show how the old Levitical institutions were "shadows of good things to come," and that they have been replaced by a New Covenant established by a Priesthood higher than that of Moses which is complete and lasting.

Christ and His apostles honored the Sabbath until the time of the Saviour's death, after which they no longer observed it either as a day of rest or for worship. Jesus, in His teaching and practice, before His crucifixion, upheld the Sabbath in its original institution.

He continually went into the synagogue on this day for worship, to read the law and to preach. He repeatedly wrought works of mercy on this day; He healed the man with an unclean spirit at Capernaum, cured Peter's wife's mother, opened the eyes of the blind. But even in this He came into sharp conflict with the Scribes and Pharisees, in connection with their foolish man-made restrictions. He taught that the Sabbath was made for man and that man's welfare was more important than the rigid observance demanded. Yet He also asserted and taught that the ceremonial observance of the Sabbath must give way before a higher and more spiritual motive. And after His resurrection Christ never again went, as formerly, into the synagogue to worship, but during all the forty days of His continuance upon the earth, He continually assembled with His disciples on the first day of the week, and thus gave His sanction to the superiority of that day. He appeared to His anxious followers, talked with them and filled their hearts with joy. Thomas was not present at the first meeting, but again on the eighth day "came Jesus, the doors being shut, and stood in their midst."

From the time of the resurrection all specifically Christian assemblies were held on the first day of the week, and were divinely honored accordingly. As the disciples were thus gathered on the first day of the week, they received the blessing of the first Pentecost. After the resurrection of Christ no mention is made of the Sabbath Day except in connection with the Jews, and it was no more observed by the Christians. Some historians state that at first the Jewish Christians observed both the old Sabbath and the Lord's Day, and that thus these days existed for a time side by side, but very soon the first day of the week was given priority. The Apostles continued preaching in the synagogues on the Sabbath Day because the Jews were accustomed to assemble there at that time, and it gave Christ's messengers an opportunity to preach the Gospel to them. Yet there is no special use or mention of the day in connection with any-

thing that was distinctively Christian. The Apostles, the inspired followers of Christ, who must have acted under divine inspiration and knowledge from Him and with His approval, with the primitive Christians laid aside forever the observance of the seventh day of rest as a sign of that which was to come and substituted for it a day commemorating the fulfillment of the past and the new spiritual relation established in the resurrection of their Lord and Redeemer.

As stated above, the leading church fathers and reformers agreed concerning the ceremonial character of the Sabbath and its abrogation. Justin Martyr informs us that this was the general opinion among the early Christians. Among the Reformers, besides Luther, who held this view were Calvin, Wycliff, Tyndale, Beza and others, whose statements are set forth in the Catechism of Geneva and the Helvetic Confession.

Lutheranism is in agreement with the testimony of the early Church and the Church of the Reformation, and holds that the Bible teaches a distinction between the Lord's Day and the Jewish Sabbath, and their appropriate celebration. It regards the Sabbath as belonging to the Jewish ceremonial law of Moses, and as such believes it to be abrogated; and accepts the Lord's Day as a distinctly Christian institution, free from the old ritual restrictions. In his Larger Catechism Luther writes: "The Sabbath is an outward thing, like other ordinances of the Old Testament, which are bound to certain rites, persons, times, and places." In Article XXVIII of the Augsburg Confession we read: "Scripture has abrogated the Sabbath Day, for it teaches, since the Gospel has been revealed, all ceremonies of Moses can be omitted." It rejects the Sabbath, but because a special season is necessary and proper for spiritual life, divine worship and good order, it holds to the Lord's Day, which has been appointed by the Church for that purpose.

III. THE OBSERVANCE OF THE LORD'S DAY.

Another point to be considered is the question of the proper observance of the Lord's Day. Since it is distinct from the Jewish Sabbath, and not under the old legislation, and yet is a day appointed for a special purpose, there must be some basic principles that govern its proper regard and observance.

The right conception of the place and significance of the day will lead to correct observance. But here again, because of the different conceptions and doctrines concerning its origin and relation to the Jewish Sabbath, there are several views as to the right way of keeping this day sacred.

Among the first Christians it was kept with very marked practices. First in importance, it was the time to assemble for worship in commemoration of Christ's resurrection. It became the custom of the disciples to assemble then for worship and communion with God, for the edifying of the body of Christ and for the breaking of bread. A favorite practice was that of prayer; some historians say that on this day, instead of kneeling for prayer, the worshippers stood. It does not appear that a cessation of all work was a strict requirement, though this was the general practice among the Christians. At the Council of Laodicea it was decreed that on this day the faithful were to abstain from work as far as possible, but the essential feature of observance was the worship of God.

The various views held today cover a broad field. Those that ignore the necessity or obligation of such a day, naturally maintain that this day requires no observance different from any other. It may be devoted to business or the ordinary pursuits of life, or used as a holiday for recreation and relaxation. But to spend the time in worship or special observance more than another day, they say, is not necessary, but is even absurd. This view is supported by those who would strike all Sunday laws from our statute books, and who would make the

day one for business, recreation and feasting, to suit the taste and desire of the individual.

The strict Sabbatarians likewise would ignore the day. The consistent Seventh Day Adventist would rest from all labor on Saturday, and probably spend part of the day in worship, but on Sunday would go about his usual daily tasks as he would on any other so-called week day.

The Puritans, who believe that the Lord's Day and the Jewish Sabbath are identical institutions except for time, would transfer from the one to the other all the obligations of the Old Law. The Westminster Larger Catechism states: "Thus it necessarily follows that all the regulations pertaining to the observance of the Sabbath of the Old Testament are still binding upon me." It continues: "The Sabbath or Lord's Day is to be sanctified by an holy resting all that day, not only from such works as are at all times sinful, but even from such worldly employments and recreations as are on other days lawful; and making it our delight to spend the time (except so much of it as is to be taken up in works of necessity and mercy) in public and private exercises in God's house." Such a form of observance may become very extreme and exacting, as is witnessed by the history of Puritanism when it flourished in the New England states. In the code of laws drawn up by John Cotton for the government of the colonies of Massachusetts and New Haven are found many stringent rules for Sunday conduct, among which is the following: "No one shall run on the Sabbath Day, or walk in his garden or elsewhere, except reverently to and from meeting." In Hinman's Blue Laws of Connecticut are found sections from Governor Eaton's Code of 1656 for New Haven, such as, "If any man shall kiss his wife, or the wife her husband, on the Lord's Day, the party in fault shall be punished at the discretion of the magistrate." Also: "Whosoever shall profane the Lord's Day or any part of it, by work or sport, shall be punished by fire or corporeally. But if the court, by clear evidence, find that the sin was proudly, presumptuously, and with a high hand committed

against the command and authority of the blessed God, such person therein reproaching the Lord shall be put to death."

Many similiar extravagances might be added, but let it suffice to mention several practices referred to in an article by Professor H. E. Jacobs, D.D., in volume twenty of *The Evangelical Review*. Among other practices he states, that "many of those adhering to this doctrine concerning the Sabbath, consider ringing a bell for assembling congregations on the Lord's Day as a grievous sin, and in the same manner regard the use of musical instruments, even though it be for the purpose of assisting worshippers in their devotion." He also states that in the biography of an eminent English authoress, it is mentioned, as one of her excellencies, that she was never seen to smile on the Sabbath. In their Puritanic views some have been known to suffer from cold on the Lord's Day, fearing that by kindling a fire they would be breaking a law of God. Generally traveling on the Lord's Day was forbidden except as allowed by a magistrate. And the parish was relieved of the responsibility if a traveler was robbed on Sunday. In the towns the dealers were permitted to sell milk before nine A. M. and after three P.M. on the Sabbath, but not between those hours. At one of the leading educational institutions in this country it was held that reading the historical books of the Bible on this day was a violation of the Third Commandment. But in all these restrictions the Puritans regarded the letter of the law rather than its spirit, and such practice leads inevitably to the conception of righteousness through one's works.

Altho these stringent views of Puritanic Sabatarianism are generally rejected today, there are still those who adhere to such practice in a milder form. There are those who still insist that these two days are identical, but that today the Lord's Day is to be celebrated in a spirit of Gospel liberty. Referring to the teaching of Christ that the Sabbath was made for man,

and not man for the Sabbath, they condemn the Puritanic strictness as absurd hair-splitting, but at the same time they have similar regard for most other views of its observance. They insist upon the necessity of the Christian Sabbath, but maintain that the liberty of the Gospel has removed the severity of much that was annoying and inconvenient in the Sabbath of the past.

Lutherans and others of the Dominical view, holding that the Jewish Sabbath is abrogated, believe that the Lord's Day is to be observed by cessation from the usual forms of labor in order to afford time and opportunity for divine worship. All here alike agree as to the necessity of entire cessation from ordinary employments whenever it is at all possible. It is true in the New Testament there is no direct command to cease secular work on this day, but it is taken for granted that the disciples of Christ will do so. Some attach extreme importance to the preaching of the Word and other services of the sanctuary, and yet, although they would condemn the Antinomians, many have no hesitancy in making the day a time for recreation and secular enjoyment. Many may attend worship at the stated hours, but feel free to use the remainder of the day for social calls and such amusements as would be proper on ordinary holidays.

Others of this class regard the Lord's Day as a period in which we should not only attend the house of God, but should also refrain from everything which would draw the mind from the consideration of the truth which is there heard. Still others maintain that the day should be devoted to private worship, in which the mind may turn from the current of worldliness to the study of the Scriptures, private meditation, and prayer, which are partially or wholly prevented during the week.

Altho this general view would exclude worldly occupations and enjoyments on the Lord's Day, it is quite different from the stricter Sabbatarianism. The latter still labors under the burden of the law, while the former rejoices in the freedom of the Gospel. The one abstains from worldly pleasure because of fear, the other because

of love; the one is coerced by necessity, the other is constrained by pure delight. The strict Sabbatarian observes the Sabbath because he feels he must; the other the Lord's Day because the soul longs for God and delights in acts of worship. The one thinks chiefly of the day, while the other is concerned with the Word of God with which it is to be occupied.

The position of the Lutheran Church, as set forth in her Symbols, is that the Lord's Day is to be kept solely on the account of the necessity of a uniform time for religious exercises, and thus the special emphasis is laid upon using the day for worship. And this is to be done, not with legalistic restraints, but freely and joyfully. The great object of the day is not rest, but the celebration of the Gospel ordinances. It cannot be kept holy according to its peculiar character by physical rest or by merely refraining from secular pursuits. It is kept with the heart as well as with the hands. And its efficacy consists, not in resting but in sanctifying the day in Christian worship and the use of God's Word. Luther said: "A mere remission of labor can be observed by persons who are not Christian." The Christian is to cease from other employments that he may hallow the day by attention to the Word in worship, meditation and prayer.

In the Small Catechism Luther says, in explanation of the Third Commandment: "We should fear and love God, and not despise His Word and the preaching of the Gospel, but deem it holy and willingly learn it," indicating that the commandment directs us to use the day for divine works, words and life. And this is done, he further says, not by merely resting and dressing in Sunday clothes, but by using God's Word. Also in the Large Catechism we read: "We keep the holy days.... chiefly for this reason.... that time may be taken for divine worship, so that we may assemble to hear and consider the Word of God, and likewise praise Him with hymns and prayers." The Formula of Concord states the doctrines thus: "It is therefore profitable for meditation

and edification that one day in the week be so devoted to worship that on it no work be performed, or business undertaken, which, as in a sacred assembly, does not belong to the hearing of the Word, the partaking of the sacraments, public prayers, thanksgiving, bestowal of alms, and other exercises of devotion. We should also abstain from other works and business interfering with the public ministry, lest these exercises should disturb or interrupt us, by some hindrance or distraction."

As to the things from which we are to refrain, our church lays down no strict rules, but leaves such matters to the liberty and conscience of the enlightened Christian, who will naturally delight in God's service. All that is distinctly insisted on is that the Word of God be given its proper place. We believe that we observe the Lord's Day properly and keep it holy when we set it apart to the Word and worship of God, with church attendance, Bible study, and Christian service for our fellowmen, with cessation of unnecessary daily labor. We believe we desecrate the day when we neglect to use the Word, and purposely remain away from public worship, and, omitting these higher matters, do unnecessary labor, and engage in worldly deeds and pleasures. Those who have no higher regard for the Lord's Day than the Jewish Sabbath required as a mere legal day of rest rob it of its high qualities and design, detract greatly from its significance and influence, and dishonor the Saviour of the world.

Finally, by way of summary, we would say that the Lutheran Church believes and teaches that the Lord's Day is a distinctively Christian institution which came into use after the resurrection of Christ. On account of religious necessity it was appointed by the early Christians and sanctioned by Christ as the day for Christian worship. And, although one day in itself is no better than another, the Lord's Day is to be kept because spiritual life and good order demand such a time, and, also because it commemorates so many important Christian

events and was appointed by the early Church for this very purpose.

Our Church maintains that the Lord's Day has no relation to the Jewish Sabbath, which was an institution of the ceremonial law of the Old Dispensation, and thus was abrogated through Christ and the Gospel. In the New Dispensation the Lord's Day has taken the place of the Jewish Sabbath as a higher day, free from all the old ritualistic restrictions. Although it is to be observed by cessation from the ordinary pursuits of life as far as possible; yet it is kept holy, not merely by such cessation from work and by resting, but by divine worship and devotion to the Word and work of God. It was appointed as a day for religious purposes, and its ideal observance consists in using it for divine worship and devotion to God and His Word.

Bellville, Ohio.

ARTICLE V.

A PROPOSED "SUPPLEMENTARY" ORDINATION.

BY PROFESSOR DAVID H. BAUSLIN, D.D., LL.D.

Good men must primarily be true to the truth. In the light of many of the modern unionist movements, it is to be deplored, real differences are either denied or ignored as vital, under the present wide influence of the Ritschlian theology and the Pragmatic philosophy. The peril of so-called organic unity is that after all its program for unity it may not be really organic. Even federated unions of the denominations of decidedly differing views on such doctrines as sin and salvation, are attended, as has been frequently demonstrated, with more dangers and difficulties than many enthusiasts of today ever dream of. Ours is a hasty age and may easily become a victim of doctrinal indifferentism.

The mediaeval church stood no longer for the apostolic conception of unity in a common faith but "oneness" in a strictly objective sense. The type of its unity was no longer that which had maintained in the early church. It had lost its vital and personal equality and had taken on a vast formal type of solidarity as an institution, being an organized union of temporal units called "churches." It made the visible hierarchy an object of faith and a divinely instituted system of church government. It was a conception of the unity of the church totally different from that presented in the Epistle to the Ephesians, the great New Testament Exposition of the church's unity. The "one Holy Catholic and Apostolic church" became the survival of Roman legalism and institutionalism in religion and temper.

What determined the boundaries of this visible church as an expression of corporate unity and that which gave validity or imparted virtue to the sacraments which it

was authorized to administer, was its divinely instituted and authorized ministry which was to be propagated by ordination administered in due form by a bishop in an alleged "Apostolic succession". After Cyprian the "High-Churchman" among the post-apostolic fathers, who suffered martyrdom in the year 258, validity and regularity were the chief factors in the making of a ministry for the church. Personality in the ministry came more and more to be subordinated and the priestly function was to do things in a right and regular way. And this idea of the church and the method of conferring the salvation it taught strongly appealed to the mediaeval mind. It placed the administration of that salvation in the hands of a big religious corporation offering strong security that all was right on the objective side of religion, the church through its priesthood making itself responsible for seeing its members through if only they should remain in a dutiful attitude and should die in its communion. The action of sacramental grace being conceived objectively the conception of the priestly "orders" became correspondingly objective. Validity, regularity, externality, sacerdotalism became the dominant factors in the church and belief in all of them became more and more essential to a place among the "faithful." We are not, in saying this, affirming that a church which incorporated such views may not incorporate along with them a large part of the real treasure of Christianity and be able to boast of a history adorned by many examples of saintly character and holy living. With the utmost frankness we admit such to be an historical fact.

But notwithstanding this gladly acknowledged fact another fact emerges with a remarkable persistency and that is that the views above noted have been associated with customs, rites, and usages that are not only superstitious but without any sanction in the Scriptures or any unquestioned utility in the sphere of religion. It may also be affirmed that these views and interpretations of what is regarded as a regularly constituted ministry have led to some of the most erratic departures from his-

torical consistency that have been made manifest in the long history of the church. Recent years have been marked, in the frequently very queer proposals to aid in the unification of the church, by some astonishing reversals of historical consistency. That such proposals are made in all sincerity and by good men does not make them any more consistent or give any assurance of a successful issue.

Now one of the most recent and ingenious of these schemes for promoting a purely ostensible theory of church unity is that which contemplates a reordination of accredited ministers in non-Episcopal churches. In 1919 petitions were presented to the house of bishops of the Protestant Episcopal church from certain Presbyterian, Reformed and Congregational ministers asking that there might be granted to them ordination without the condition of leaving their own denominations or renouncing the ministry which they had previously exercised. Thus they had complied with what many Episcopalians had been constantly saying was the best initial step toward church union. But the bishops after passing a special unit rule rejected all the petitions. This action of the bishops occasioned widespread dissent if not disgust, not only among ministers and laymen in the bodies to which the petitioners belonged, but also quickened a rebellious minority in the Episcopal fold itself.

Such an applicant for reordination, in order to receive the dubious privilege, must declare to the bishop that he believes the Bible "to be the Word of God, containing all things necessary to salvation"; that he will unfailingly administer baptism in the name of the Father, the Son and the Holy Ghost, and that in celebrating the Holy Communion he will invariably use "elements of bread and wine," and will repeat in connection with the sacrament the Lord's prayer and the Apostles' Creed. He must also promise, although a duly recognized minister of another church, that, when invited by the bishop within whose diocese he lives, he "will meet with such bishop for communion and for counsel and co-operation." If

such a priest is afterward charged with errors in faith or conduct, the bishop is to have the right to try him for the offence with which he has been charged. It is further understood that when he has become the recipient of such ordination he may officiate in Episcopal churches, but that he may not become the rector of any Episcopal church without renouncing his connection with every other organization.

Activity in behalf of this proposed legislation in the Episcopal church, it seems, has prevailed most among Congregationalists, it having been advocated by a considerable group of distinguished names in that church. In these "Proposals for an approach toward Unity" Congregationalists and Episcopalians affix their names to these two unanimous agreements:

"We agree to acknowledge that the recognized position of the episcopate in the greater ministry of Christendom as the normal nucleus of the church's ministry and as the organ of the unity and continuity of the church is such that the members of the Episcopal churches ought not to be expected to abandon it in assenting to any basis of union.

"We also agree to acknowledge that Christian churches not accepting the Episcopal order have been used by the Holy Spirit in his work of enlightening the world, converting sinners and perfecting saints." Duly summarized these proposals contain these items of special interest. Any Congregational or otherwise non-Episcopally ordained minister may receive Episcopal ordination at the hands of the diocese in which he lives under these conditions:

He must have lived in the United States one year.

He must have been baptized with water in the name of the Trinity.

He must hold the historic faith as contained in the Apostles' and Nicene Creeds.

He must have the ecclesiastical authority in the communion to which he is subject.

He must promise:

That in any celebration of the Holy Communion he will invariably "include in the service the words and acts of our Lord in the institution of the sacrament, the Lord's prayer and the Apostles' Creed."

That when the resident Episcopal bishop invites him "for counsel and co-operation" he will "meet with him."

The minister thus ordained may officiate in any diocese or missionary district of the Episcopal Church when licensed by the ecclesiastical authority thereof.

The signers of the "proposals" think that if all Protestantism is to be united and especially if this proposed unity between Congregationalists and Episcopalians is to look forward to a unity of all Christians, the union will have to be made upon the basis of the Episcopacy. The parties to the union are probably both right.

These petitions and proposals at once aroused discussion and dissent in all the camps involved. Very soon the question was asked whether there were really enough people interested in the question of reordination and "orders" to make it worth while for anybody to bother about the contemplated new ceremony in which men, who possibly had been useful and successful ministers for years, were to submit to be set apart by the laying on of hands the second time. Apart from gratifying the Episcopalians, neither ministers or laymen, so far as we have been able to discern, have shown any concern, while it has been stoutly affirmed that the ordination would not make a single Congregational pastor more acceptable to his own people. It was very soon proclaimed that no denomination could see in the contemplated arrangement any point gained for Christian unity save and except the Protestant Episcopal body alone and that, even with them, the clergy could be the only people perceptibly affected. Bishops are like other men who enjoy believing themselves important and are possibly flattered when their ordaining hands are in extra request, that somehow some kind of mystical sanction may be imparted to men who really, we may feel assured, look upon all prelatic claims as a vain pretense. One thing has not become

manifest and that is any landslide toward the reordination of Congregational ministers. The movement toward Canterbury has not yet assumed any discernable proportions. It is announced that all the talk in ministerial gatherings has been unfavorable. Critics and objectors have expressed themselves in fiery philippics and in softer but no less significant words of disapproval. One thing has been made clear, that beliefs, which have given life and power to some Christian peoples since the seventeenth century and since the Reformation with others, are not easily readjusted to modern proposals in behalf of an external unity in the Church.

This theory of a "supplementary ordination" is not likely in the end to prove to be much of a factor in bringing about a real co-ordination of democratic and autocratic ideals of ordination.

It has been affirmed by some of the Congregationalists who favor the proposals, that the concessions made by the Episcopalians are very considerable. Should a bishop ordain a Congregational minister, as is provided, he would, it has been said, ordain a man who is known of all men to repudiate the ideas of any such thing as an apostolic succession and sacramental grace in ordination, and thus would do what no bishop ever yet has done,—acknowledge that such doctrines are not essential and that a man who rejects them has equal right to ordination with those who accept them. It has been argued that a bishop in giving such ordination to a dissenter, instead of compelling such dissenter to acknowledge the superiority of such ordination, it would compel the bishop himself to deny the only thing upon which such superiority could be founded, the indisputable conferment of supernatural grace by such ordination. He would, by the act of such ordination, continue possibly to believe that such grace is conferred, but he could no longer affirm its certainty and necessity. It has been further agreed that "such ordination would do more to shake that doctrine in the Episcopal Church than three centuries of protest have done."

This kind of argumentation may be comforting to good

men who may not see its specious character. It reminds one of Luther's reply to Melancthon when he came to his chieftain comforted with the feeling that he had succeeded in getting Eck to agree to a statement of the doctrine of Justification by Faith, but adding that he did not think that Eck understood what the doctrine meant. To this Luther replied, "Philip, I wish you would quit trying to get Eck to lie." If Congregationalists and Episcopalians take their beliefs seriously any unity based upon such logic would likely be of brief duration. It would likely soon appear to be only an hallucination and a species of fire-mist instead of a stable planet in the ecclesiastical heavens. The method of absorption by means of a "supplementary ordination" may look good at a distance, but is likely to be only as a mirage in the desert when it is found that the Episcopalian, as of old, consistently continues to affirm his belief that Christ, the Head of the Church founded an ecclesiastical organization called the Holy Catholic Church, with bishops, priests and deacons as its duly ordained officers in a prearranged succession. There may be in the estimate of most Protestants, no slightest hint in the New Testament that Christ ever did so, that the assumption flies in the face of the indubitable facts of history, and that it is in conflict with human nature itself. They may look upon it all as but an idle dream, but the rock of offense, up to the latest declaration on the subject, still stands.

We are of the opinion that a year or two more of waiting and discussion will find non-Episcopalians not so much seekers after any "supplementary ordinations," as in line with the recent affirmation, dignified and self-respectful, of one of the leaders to-day among English dissenters. The Moderator of the Federal Council of the Free Churches in that land is that able Evangelical Independent Dr. J. D. Jones. Dr. Jones stated it to be his conviction that the really great stumbling block in the way of a greater unification of Christian forces in his land was to be found in the difference between the Anglo-Catholic and Protestant Evangelical positions in the Anglican

Church itself. While some of the younger non-conformist ministers seemed to feel that it did not matter whether they were ordained once or a half dozen times, he personally held that he was ordained once for all and that it was inconceivable that he should be ordained again by a bishop in order to make his commission from his Maker valid.

The Episcopal Church is an historical body of Christians proud of its affinities with the Roman and the Greek—affinities, however, which neither has been proud of or prompt to recognize—distinguished for its learning, its stately cathedrals, its ornate and worshipful service, its high dignitaries and its great position in history, and in England, its connection with the State. Other churches there are which are also proud of a great history, conscious of high ideals, orthodox in faith, great in missionary, philanthropic, and educational undertakings, rejoicing in their illustrious men, whose heroic virtues have shone in public and social life. The power such bodies of God's people have lived in and exercised is power they owe to Christ and gladly confess as proceeding from Him. To expect any of them to abandon, compromise or adjust or nullify century old beliefs and theories of the Church and ministry, to appear to be imperial, infallible or apostolic is to expect the unattainable and the undesirable.

If a church believes that it was called into existence to bear witness to truths neglected by others, or that it was born to bear an unfaltering and unswerving testimony to the absolute equality of all men, and with equal positiveness to protest against any religious "special privileges" or anything that points to any nullification of the Priesthood of all believers, it will never take the backward trail in the interest of certain alleged historical antecedents. While such churches may sympathize with the spirit and intention of good men who are seeking after what they regard as a higher and more efficient type of church unity, than they think now exists, they are hard to bring to the concession that several hundred years of repudiation of ecclesiastical superiority are now to be surren-

dered as nothing more than a mistaken conflict in behalf of a "lost cause." It is difficult to bring a whole body of Christians to regard themselves as apologetic renegades seeking to get back into the true fold. They are likely to find more comfort and consistency in looking upon themselves as constituting a Church, as truly as the Church at Jerusalem was a Church, and upon their ministers as truly and as sufficiently ordained as were the apostles of the Lord when set apart to carry forward His work. If this judgment is to be reversed the question is sure to arise, why not go the whole way and apply for "orders" in a church where those "orders" are consistently believed in and adhered to in practice. It may be possible to ride two horses going in the same way, for that has been done. But it is certain to become a trying and exasperating experience for a man to ride two horses going in opposite directions. It has been tried sometimes in the grave concerns of religion but always with disastrous results. "They love truth best who to themselves are true." It is not seemly for a Christian congregation to use camouflage. If there is no real need for such a thing as a "supplementary ordination," if a Church does not recognize the need of such a ceremony repeated a second time, and administered by outsiders why should it pretend that its ministers are going to accept it and in addition, vest authority over its ministers in another organization? Considering the history of Congregationalism it is doubtful whether ministers of that order would work well under Episcopal authority and whether such a thing as a "supplementary ordination" would have been an entirely becoming adjunct in the celebration of the ter-centenary of the landing of the democratic Pilgrim Fathers. It will be a difficult attainment to get a Church that has been consistently democratic for three hundred years, to surrender its historic and basic principles to a Church that is as consistently imperialistic. The name bishop does not have an attractive sound to the descendants of the men who made up the group known as Cromwell's "Ironsides" and of those

of the men who settled at Plymouth in 1620 and at Salem in 1628. The fathers of these people could have remained in the unity of the Anglican Church, if they had chosen in the seventeenth century to obey the bishops as provided in the twentieth century "proposals" and "approach." On the contrary they determined to dissent, to emigrate and to "seek a better country." They were not simply psalm-singing malcontents who had learned to hate the theories of prelates like Whitgift and Laud. They were idealists who came hither with theories of the Church, the ministry and the State; theories for which they were willing to die that their sons and daughters might live as free-men. They found in their interpretation of the New Testament that the terms presbyter and bishop are synonymous and believed that the change that led to the creation of district bishops was the beginning of some of the most serious troubles in the history of the Christian Church. They believed that bishops or pastors in the apostolic Church were overseers of the flock of Christ in the local churches and not the superintendents of provinces. They did not accept the dictum "where the bishop is there is the Church," for in their estimate where two or three are gathered together in the name of Christ, though all are laymen, there is the Church.

The action of the Episcopal general convention was this:

1. That the General Convention recognizes with profound gratitude to Almighty God the earnest desire of these representative members of Congregational Churches and of this Church to find a way by which the first step toward eventual church unity may be taken, and especially the irenic attitude of those who are not in communion with this Church, but who have indicated their desire to enter into certain relations with it for the furtherance of that unity for which we together pray.

2. That as a step toward the accomplishment of so great a purpose, this Church hereby declares its willingness "to initiate action that shall make it possible" to enact legislation such as shall permit the ordination as

Deacons and as Priests of Ministers in other Christian bodies who accept the Holy Scriptures as the revealed Word of God, the Nicene Creed as the sufficient statement of the Christian Faith, and the Sacraments of Baptism and the Supper of the Lord, under conditions which are stated in the aforementioned Proposals for an Approach toward unity, whenever evidence shall be laid by any such applicant minister before the Bishop of this Church having jurisdiction in the place in which such minister resides of his acceptance of the principles set forth in these Proposals."

But the Pilgrim Fathers who came here in 1620 believed that our Lord was the first great teacher of democracy and that a purely congregational form of government in the Church best and most fully expressed the mind of the Head of the Church. They believed that after the institution of diocesan bishops the priesthood was wrested from the people and centralized in the elders or presbyters who were afterwards known as priests and that such priests were nowhere recognized in the New Testament. Their conception of the priesthood was that of something applied in an exclusive sense to Christ, the One Great High Priest, and then to Christian believers as being "priests unto God." But according to the Episcopal proposal above quoted, it is proposed to "permit the ordination as deacons and as priests of ministers in other Christian bodies" at the hands of a sacerdotal bishop who has divine authority for saying "Receive the Holy Ghost for the office of a priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained." The question is whether the descendants of the Pilgrim Fathers are willing to depart in democratic America, so far from the convictions, teachings and practices of the fathers. How can such mental and religious readjustments be made without disclaiming the past and repudiating the present convictions? The differences on the subject involved are known to the ordainer and to him who receives additional ordination. It has been said by Prof. Walker, who may

be said to speak with some authority for the Congregationalists: "What the Congregationalist receives is an additional authority to serve those in Christian things, before beyond his reach. What the Episcopalian receives is a satisfaction of his scruples." The question is certain to recur, is the gain to either of sufficient magnitude to warrant so much concession, at least the question will arise, what advantageth it to the Congregationalist? It may be questioned whether the enlarged field of service of the one or the satisfaction accorded the scruples of the other are worthy of such consideration. Is not a reunion upon such a restricted basis really no union at all, and even if attained would it not be so narrow as to limit the Church in its work and witness?

Certain of the interpretations which have had wide publicity since these "supplementary ordination" negotiations were begun have not made the plan look practicable to any degree that will commend it to any wide acceptance. Congregationalist ministers who have argued for this "concordat" which would secure to them the privilege of being ordained by Episcopal bishops, say that it would make no change in their status; arguing inferentially that it would please the Episcopalians and do the Congregationalists no harm. But that prominent and influential Episcopal Bishop, Dr. W. T. Manning, writing in the *Churchman*, to prove to Episcopalians that no Episcopalian principle is compromised, says that all Congregational ministers so ordained—having been first of course confirmed according to the Episcopal order—would become real priests and would doubtless lead many of their people to desire confirmation. The practical and easily answered question is whether Congregational ministers want to be confirmed and also whether they desire to become priests. The number of those desiring either has not been announced for the sufficient reason we take it, that the number has not been appreciable.

There is a paper published in the North-west known as the *Living Church*. It is an able and influential journal. It represents what is known as the "Catholic" party in

Episcopal Church. It represents, we may believe, the reasoned and deliberate opinion of many if not most leaders of the party in the Church for which the paper speaks. One of the objections from the standpoint of the "Catholic" party to this theory of a reordination the *Living Church* thus states:

"How can it be correlated with Congregational principles for him (the reordained Congregational minister) to accept from the bishop such a grant of authority as 'Take thou authority to preach the Word of God, and to minister the Holy Sacraments in the Congregation where thou shalt be lawfully appointed thereto'? It is not enough to say these Congregational conferees are willing to accept all this. It is essential that we show them that the ordination vows can mean no less than the full acceptance of the whole authority of the Church (i. e. the Protestant Episcopal Church which 'Claims in theory if not in fact, lawful jurisdiction as the Catholic Church in this land over all baptized Christians therein,') over their lives. If they whole-heartedly desire to accept that authority, then the whole concordat must be rewritten in accordance with this desire."

This theory of church authority and the consequent necessity, in the view of the *Living Church*, of the complete submission, in place of a working partnership in witness, work and worship rests upon a conviction in regard to the necessity and validity of the sacraments which naturally makes that paper anxious as to the use of the authority which would in its view be necessarily, even if in many cases quite unconsciously, conferred by this ordination. The action of the Congregational minister in seeking Protestant Episcopal ordination at the hands of a bishop, this paper further objects, is by the terms of the proposed canon purely individual, requiring only the consent of the Congregational body to which the individual minister is responsible; and yet for the reordained man it involves full priestly responsibilities. It further says:

"A relationship is thereupon established between the Episcopal Church corporately and the Rev. John Smith

individually. Nothing more has occurred. Even the local congregation is committed to absolutely nothing. If what they have hitherto esteemed the Lord's Supper now become suddenly without their apprehension of it the very Body and Blood of Christ, to be received with the greatest reverence on pain of 'not discerning the Lord's Body,' their attitude toward it is absolutely unchanged. . . . And with all desire to do justice to the motives and the convictions of the Rev. John Smith, one is forced to inquire: Does *he* appreciate that as a priest, celebrating Holy Communion, he is doing something totally different *in kind* from that which, as a Congregational minister, he had been accustomed to do?"

Such are the views of at least a large, active and aggressive minority in the Protestant Episcopal Church in the United States, including good men who are admirable preachers, faithful pastors and aggressive leaders in the world's evangelization. Such differences of opinion and interpretation in the same body of Christians must be reckoned with, for such differences deal with the essential functions of the Church and its sacraments.

However earnestly the representatives of these two bodies of Christian people may desire inter-communion and co-operation, and even external and organic unity, in view of the differences of opinion that have emerged in the camps of both certainly the time is not ripe for any completely manifested unity such as has been contemplated in a variety of forms of negotiation.

Good men may well rejoice in every sign of willingness to acknowledge the community of all people who sincerely and truly believe in Christ and to seek, even at the cost of sacrificing some dear but ultimately non-essential practices and principles, that unity of the whole body of Christ which will be more effective as they esteem it before the world. But we cannot close our eyes to differences that are deeply rooted in history and conviction. In this case we are considering, the basal question is whether the authority of the Church depends upon its ministers or whether the authority of the ministers depends upon the choice and designation of the Church. If

such a union as this contemplated between Episcopalians and Congregationalists should be effected, it would be a combination, in one, of extremes, for of all the dissenters from the papal and prelatie orders, Congregationalists or Independents at some periods of their history have been the most extreme, being moved sometimes even to indulge in iconoclastic excesses. As it looks to the writer such a union would be nothing more than a confederation of disjunctive elements for the purpose of achieving external results and not a fellowship of faith for the purpose of more effectively witnessing an internal reconstruction. The lack of emphasis upon a common life, faith, hope and conviction would seem to us to be a forecast of dissolution. Such a union, whatever it might mean for Episcopalians, would certainly carry the Congregationalists far afield from their original convictions and history.

We are led to the concluding reflection made in view of the present religious situation. Ours is certainly an age of mental unrest. Traditional beliefs are much disturbed, so much so that there are those who feel that religious thought is very much adrift, and that it may be drifting, as De Quincy would say, down toward the Botany Bay of the universe. We feel assured that such alarms are unwarranted. But one thing is certain, the drift of the age is away from Ecclesiasticism and priestcraft, away from all official mediators and sacerdotalism. In some of its phases it is no doubt too much of a drift toward an unregulated individualism, the enthronement of reason as a source of authority and the socialization of the Church. In view of this intellectual drift of the day however it is certain, to say the least, that these constantly recurring discussions about the nature, order and succession of the ministry of the Church have little or no value if they are not a source of positive harm. The effectiveness of the Church will be much more advanced by a return to Luther's method of pressing upon the common people the simple Word of God and the apostolic conception of the Church. The dumb multitudes in lands afar off cry out in an inarticulate way for the help of the

Gospel. The larger outlook, the nobler enthusiasm, the purer spirit, the greater devotion and ardor in missionary undertaking as it looks to us, are not to be fostered by constant efforts to define, reaffirm and reinstate, if possible, particular theories of the ministry to the exclusion of all others.

The tasks of the Church impose upon it an overwhelming responsibility, and surely they only are sufficient whose sufficiency is of Him who alone makes able ministers of the New Testament. Ours is a day for work with God and with His people more than for theorizing about a duly qualified and historically correct church leadership. We are called as were Ezra and Nehemiah, those restorers of paths to dwell in, and who wrought to rebuild the walls of Jerusalem that were broken down, and the gates thereof that had been burned with fire.

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ARTICLE VI.

PASSION IN PREACHING.¹

BY PROFESSOR JACOB A. CLUTZ, D.D., LL.D.

The Church and the ministry have always been the marks for more or less of criticism. This is no doubt to be expected. All men and all institutions which set themselves up to be the teachers of other men or the saviors of society, will naturally be watched most keenly to see whether they conform to their own principles, or measure up to the demands of the task which they have assumed. It is perhaps well that it should be so. The consciousness of being always exposed to this test is a perpetual challenge to watchfulness and fidelity that we may show ourselves worthy. It is at the same time a tribute to the high character both of the Church and the ministry and of their work. It proves that men take us and our task seriously. Men do not thus watch and criticise men and institutions for whom they have no regard or from whom they do not expect much. Instead of resenting this criticism, therefore, we should rather welcome it, and seek to profit by it. As a recent writer says, it is far better that the Church and ministry should be criticised than ignored.

But ever since the beginning of the great World War both the Church and the ministry have been made the targets for a special fire of criticism. During the war the chief point of attack was that they had not prevented the war. Since the war is over they are being blamed for not taking advantage of the sad and terrible experiences of the war to win men to the Church, and to a stronger and deeper faith in God and in a future life. It was confidently expected by many that the awful shock and suffering of the mighty conflict, the greatest and the fiercest and the most destructive of life and treasure that

¹ Address delivered at the opening of the ninety-sixth year of the Gettysburg Seminary, September 21, 1921.

the world has ever seen, would awaken men from spiritual indifference and drive them to seek God both for comfort and for salvation.

For a time, at the beginning of the war, it did seem as if this hope might be realized. The services of the churches were better attended and men showed a new interest in religion. But when the horrible nightmare continued year after year, there came a reaction again and the last state seemed to be worse than the first. All the worst passions of human nature were aroused in the war, and the world seemed to have entered on a perfect carnival of hatred, and cruelty, and lust. God was almost forgotten, and the devil seemed to have been unchained and to have been given a free hand. When at last the armistice was signed the world went mad with joy, but it was largely a joy that was earthly and sensual and devilish. It expressed itself in a frantic burst of noise and tumult, in the wildest revelry on the streets, and in extravagant forms of dissipation in public and in private. There was but little thought of God in it all, and from the business of fighting the world turned, not to worship, but to the pursuit of enjoyment and of gain. As the months have passed since then the passion for gold and the lust for pleasure, instead of burning themselves out, seem to have become a madness with multitudes. Under these conditions it is claimed that Spiritualism and Christian Science and various other non-Christian cults are gaining more converts than the Church, and the critics are again asking, why?

Some of the severest critics of both the Church and the ministry are found within the Church itself and in the ranks of the ministry. As a rule, the criticisms of these men are constructive in spirit. They are born of a sincere love for the Church and a high regard for the ministry. They are prompted by an earnest desire to help both, and to make them stronger and more efficient and successful. Even when they hurt they are intended to heal.

To this class of critics belongs Dr. Stuart Holden of

London, well known both in this country and in England as a powerful and successful preacher and writer. He has been a frequent speaker at the Northfield Conferences for Christian Workers, and has always been a favorite there. In an editorial published during the past year in *The Christian*, an undenominational, or rather interdenominational paper of which he is the editor, he asks the question "What is wrong with the Pulpit?" In answering this question he contends that "the weakness of the present-day preaching may be summed up in one phrase—lack of urgency and passion." He says further, "Preachers do not present the gospel as a burning question demanding an immediate answer. They do not preach repentance as a moral demand. They preach Christianity as an eminently desirable thing rather than as the one thing needful." (See *Hom. Rev.* August 1920, page 109.)

It was this statement by Dr. Holden that suggested the subject for this address: THE CALL FOR A PASSIONATE MINISTRY, or still more briefly, PASSION IN PREACHING.

I like the word "passion" as used by Dr. Holden. I like also the word "urgency." Urgency and passion were characteristics of all the preaching of Jesus and the Apostles. They always pressed for an immediate decision, for action, for doing something about it, and doing it at once. When Jesus said "Follow me," he did not mean tomorrow, or the next year, or any time that might happen to be convenient. He meant at once, that very hour. When he called Andrew and Peter, and James and John, away from their fishing in the Lake of Gallilee to follow him and learn to be "fishers of men" in the great sea of the world, he expected instant obedience, and, in Mark's phraseology, "Straightway they left the nets and followed him." When he called Levi away from the place and work of collecting the customs duties, he also "arose and followed him" straightway. And when at a later time certain professed disciples tried to put him off by excuses for delay, he turned on

them and said, almost fiercely, "No man having put his hand to the plow, and looking back, is fit for the kingdom of heaven." It was equivalent to saying "Now, or never." The same thing was true of the preaching of the Apostles. It was all attuned to the keynote sounded by Paul in his great word to the Corinthians, "Behold, now is the accepted time; Behold, now is the day of salvation." Now! This is God's word, and neither Paul nor any other man, then or now, has any right to change it, or to say "tomorrow."

Urgency and passion are close of kin, but passion is a stronger word than urgency. Urgency may not always rise to the height of passion, but passion will always include urgency. Passion is urgency raised to the nth degree. Primarily, passion means suffering. When we speak of the "passion" of our Lord, we think of his death on the cross, and of all the attendant mental and spiritual agony as well as of the physical pain. As used by Dr. Horton in the passage quoted, and as I propose to use it in this discussion, it means intense earnestness, a burning and consuming zeal and an earnestness that really hurt the man who experiences them, that will not allow him to rest, but drive him on with irresistible power towards the attainment of his goal and the achievement of his ends. Paul had such a passion when he passed like a flaming torch from city to city, and from province to province, on those great missionary tours through which we have been following him recently in the Sunday School lessons. Everywhere and always he felt the pressure of that "necessity", that "woe is me if I preach not the gospel," of which he afterwards wrote to the Corinthians. (I Cor. 9:16.) Luther had such a passion when he preached the newly recovered doctrine of justification by faith daily, and almost hourly, to deliver his people from their bondage to the priestcraft and superstitions of the Church of Rome. Dwight L. Moody had such a passion when he spent his strength in preaching the simple gospel of repentance and faith, motivated by the love of God all through this country and

Great Britain, and in large parts of the Continent of Europe, and was so eager for the conversion of souls that, as he himself is reported to have said on one occasion, he almost forgot that he had a soul of his own to be saved. All the greatest preachers of all the ages have had such a passion, and by it they have been driven forward as by a divine indwelling spirit to the delivery of their great messages, to the undertaking of great tasks, and to the accomplishment of great results which would otherwise have been utterly impossible to them.

But let us turn now to a more careful analysis of this passion in preaching and see what is included, or involved in a passionate ministry. I wish to emphasize four things which seem to me to be essential and vital.

I. THE FIRST IS A PASSION FOR RIGHTEOUSNESS.

To be successful in his work a preacher must, first of all, be a righteous man himself. He must be a truly good and godly man. He must possess and exemplify in his own character and life all the Christian graces and virtues. Nowhere else does the personality of a man, and especially his moral and spiritual character, count for so much as in the work of the ministry. It will be idle for him to say to his people, "This is the way; walk ye in it," if he does not go before them and set them the example. He must be able to say, "This is the way; come and walk in it with me." The people do not want a guide-post in the pulpit, even though it may point in the right direction. They do not want a master who will order them to do what he is not willing to do himself. This they will resent. They want a teacher and a leader. Those of you who read Dickens, if there still be any such, will remember the story in "Pickwick Papers" of how profoundly Mr. Winkle was impressed by the great array of boxes and drawers, each with its appropriate label, in the "surgery" or office of Bob Sawyer, the young fake doctor, and of what a shock it was to Mr. Winkle when Bob said, with a flourish of his arm around the room, "Dum-

mies, my dear boy; half the drawers have nothing in 'em, and the other half don't open." The fake preacher will not need to tell his people that all his pretensions to piety and goodness are "dummies." They will very soon find it out for themselves, and then he might as well resign and move on. His usefulness will be at an end. The people are not so simple minded as Mr. Winkle, nor so easily imposed on by empty show.

It is, indeed, true that a bad man may sometimes sow good seed in the pulpit, and the good seed may bring forth fruit. A preacher may preach the truth even when he has not accepted it for himself, and is not living in accordance with it. And God may honor the truth in spite of the unworthiness of the preacher, and those who hear it may be saved by it. But this is exceptional. Besides, in every such case, I think, the preacher must be able to make the people believe that he is himself a good man. Otherwise their hearts would be closed against his message by their lack of faith in him. Phillips Brooks says very truly, "No man permanently succeeds in it [the ministry] who cannot make men believe that he is pure and devoted, and the only sure and lasting way to make men believe in one's devotion and purity is to be what one wishes to be believed to be." (Lectures on Preaching, p. 51.)

But the preacher's passion for righteousness must reach beyond himself. He must have a deep and burning desire to see his people, and all people, walking in the truth, doing justly, loving mercy, and walking humbly before God. Sin and wickedness of every kind and degree must be an abomination to him, as it is to God Himself. Hot indignation must flame up in his heart against every form of iniquity, and injustice, and oppression in society, or in the state or nation, or in the world anywhere. His pulpit must be a veritable Sinai from which the lightnings of God's law will flash, and the thunders of his condemnation and judgments roll out against all wrong doing, all unrighteousness, all oppression, all uncleanness, all graft and dishonesty, whether in high

places or in low places, whether among the rich or among the poor, whether among the employers or among the employed, at the same time that he holds up before men the cross of Calvary and the bleeding Christ who hangs thereon as the only hope of those who are willing to repent of their sins and forsake them. He must be ready to stand forth, always and at any cost to himself, as the champion of justice, and equality, and fair dealing as between man and man, or between nation and nation, without respect to class, or station, or race, or color, or nationality, or religion. He must proclaim the doctrines of brotherhood and of unselfish service as the law of conduct not only in the Church and among Christians, but for all men in society, in buisness, in industry, in commerce, even in politics, and in all national, and international, and world affairs. The recognition of the brotherhood of men, the prevalence of the golden rule and the law of love between all men, and between all nations and throughout the world, these must be his constant desire and aim. They must be a burning, consuming passion with him that will not let him rest until they have been fully attained.

II. A PASSION FOR TRUTH.

Truth is the correspondence of conception with reality. At least this is one answer to the contemptuous question shot out by Pilate at the strange prisoner whom the Jewish rulers had brought before him for judgment, "What is truth?" Of course, this answer might not have satisfied Jesus. It is not the answer which he would have given if he had deemed it worth while to reply at all to the haughty, cynical Roman. But it may answer our purposes in the present discussion.

Many of our conceptions, our ideas, do not correspond with reality. They are therefore false and misleading. Often we think that we know things which we do not know at all because the real things are so different from our ideas of them. A superficial or thoughtless nature

may be satisfied with such a semblance of knowledge. He may gaily cry, "Where ignorance is bliss, 'tis folly to be wise." But no really great and earnest soul, such as every preacher ought to be and every true preacher is, can be thus easily satisfied, or content. He must know things not only as they seem, but as they really are. He must know the real truth of things. At least this will be his desire and earnest purpose. He may never be able to reach such a knowledge in all its fulness, but he can never be satisfied short of it. For this he looks and searches day and night. For this he digs, as for hid treasures, with all the persistence of a miner digging for gold, even though he may have to die at last crying, like the great German poet, "Mehr Licht," more light. Like Jesus himself, he feels that he has come into the world to bear witness to the truth. To fulfill this mission he must know the truth, and know it as clearly and as fully as is possible to a finite man. Moreover, he loves the truth for its own sake and craves it as naturally and as intensely as the growing plant craves the light and turns towards it from whatever source it may come. He feels that it is his life, and that without it he must die.

Neither should this passion for truth in the preacher be a limited one in its scope or aim. It must not be satisfied with only one kind of truth, as theological truth, or spiritual truth. Of course, this will be the preacher's special aim. This will be the thing on which his heart will be especially set, and which he will seek first of all, and most of all. He is to be an expert in all matters of religion. Therefore he must know the truth about God and man, about sin and redemption, about right and duty, and about the life to come. He must know all these as they are revealed in the Holy Scriptures, and in the experience of God's children, and as they are expressed in the history and faith of the Church. Here is the preacher's true kingdom, where he should feel most at home and where he should be really master and lord.

But in addition to this the preacher who has a genuine passion for truth will want to know other truth, all

truth, indeed. He will want to know the truth of history, and the truth of science, and the truth of philosophy, and the truth of art and of poetry, etc., etc. He recognizes the fact that all truth is God's truth, and that it can all be used to reveal and understand God's nature and his will and purposes in the earth concerning man and concerning all things. Of course we are aware that no man can ever know all the truth in all these departments, nor, perhaps, in any one of them. The truth is infinite as God himself is infinite, and only the infinite God can ever know the truth in all its infinite fulness and richness. But men can and ought to desire to know all truth, at least all of it that they can ever possibly know. They can and ought to hunger and thirst after truth as well as after righteousness. Especially should the preacher, who above all other men is the servant and the teacher of the truth, have this ardent desire, this earnest longing, this burning passion. The true preacher has it.

But this passion for truth is no mere abstract virtue. It is a very practical thing, and it will have some very practical results. For one thing, it will make the preacher who has it a constant and faithful student. It is one of the crying sins of the ministry that so few of them are genuine students. Many of them seem to cease to study almost as soon as they get out from under tutors and governors, and become the masters of their own time. It is to be feared, indeed that only too many never really learned to study, not even in the college or seminary. They only prepared recitations, and even this not always very well. They never made the pursuit of knowledge and the search for truth a really serious business. When such men get out into the ministry, they may wake up under the new sense of responsibility and really get to work. Or, as is more frequently the case, they may settle down to be ministerial drones, men who seek to get through with their tasks with just as little real work as possible. They prepare a few sermons because they must have them to fill their appointments and draw their salaries. But they do not keep up the work of preparing

themselves to make sermons or to preach. They do but little solid and serious reading. They buy very few if any new books, at least of the better kind. They do not even use their old books, which they have by no means exhausted. The consequence is that they gather no new stores of material. They are more likely to lose what they have, like the servant who hid his one talent in the earth instead of doing business with it to gain more, and who therefore had it taken from him. I need hardly say that no preacher who really loves the truth and has a passion for it will ever be found in this class. Such a preacher will always be working, always studying, always growing.

Another practical result of this passion for truth will be to save the preacher who possesses it, or is possessed by it, from narrowness and bigotry. This is another common temptation of the ministry. The danger is that their reading and study may be all along one line, and that it may have for its end chiefly the gratification of their interest in some particular subject, or the confirmation of the views they already hold, or the defense of the doctrine of their church, or the refutation of the teaching of their opponents, rather than the discovery of the truth. Those who yield to this temptation become the bigots of the pulpit and of the Church. They are the modern Pharisees, who are so sure that they are right that they will not listen to any one who differs with them, no matter how well he may be authenticated, and are ready at once to crucify him on the cross of ecclesiastical suspicion and discipline.

It is to save us from all this, and to make us safe and sane teachers and leaders of others, that we need the passion for truth. It will help us to keep our minds and our hearts open to welcome all the truth that may come to us from any direction whatever, or from any source. It will help us to realize the dream of the poet who wrote:

"Let there be many windows in your soul,
That all the glory of the universe

May beautify it. Not the narrow pane
Of one poor creed can catch the radiant rays
That shine from countless sources: Tear away
The blinds of superstition: Let the light
Pour through fair windows, broad as truth itself
And high as heaven."

The passion for truth will also keep the preacher loyal to the truth as he understands and knows it in his pulpit and in all his work. This is no less important than the other. Two temptations, or perils, may beset the preacher in this direction. One is to preach what he thinks he ought to preach, rather than what he really believes and knows to be true from his own experience. It is to be feared that in these days of mental and spiritual unrest not a few preachers have lost their firm grip on the truths which they learned in the seminary and have been wont to preach, and which they know they are still expected to preach. The preaching of such men is likely to become a mere echo of their past beliefs and experiences, or a lifeless reflection of the creeds of their Churches, rather than a full and hearty expression of their present deep and strong convictions. Such preaching can never ring true in the ears of the people, or carry conviction to their hearts. Of course a man should not allow either his own faith, or the voice of his pulpit to hesitate or waver with every new wind of doubt or question that may chance to pass over his mind. Such fleeting doubts and difficulties are only like morning mists that may temporarily dim, or obscure the face of the rising sun, but which are quickly dissipated when once the sun rises higher and begins to shine with full warmth and power. But when a man's faith has really changed, or his convictions have been undermined or completely shaken, as the result of honest inquiry and study, he would better leave the pulpit, at least for a time, until he can pull himself together again and get back on the foundations of truth, as not a few great preachers have done in the past,—better this, I say, than

to become a false witness by preaching in a merely mechanical or perfunctory way things of the truth of which he no longer has a deep and earnest persuasion. A real passion for truth would not permit of this.

The other temptation, perhaps even more prevalent and more dangerous, is the temptation to trim the truth to suit the times, to preach to please men, to modify his statements of truth, or to give or withhold the truth according as he knows that it will be acceptable or offensive to his hearers. This temptation sometimes becomes very strong and compelling, especially when it may involve not only the preacher's popularity but also his place and the means of support for himself and his family. But woe to the man who yields to it, and in so doing compromises or surrenders the truth. He is selling his birthright for a mess of pottage, and sooner or later he will find that there is for him no place of repentance even though he may seek it with tears. The man who has a passion for truth, the man who really loves the truth and lives for it, and by it, and in it, would rather suffer the loss of all things and die a thousand deaths, if need be, than to sacrifice the truth to either the pride or the prejudices of his hearers, or to please either his friends or his enemies. Like Paul, such a man must ever speak and preach "not as pleasing men but God." (I Thess. 2:4.)

III. A PASSION FOR MEN.

We have already seen that a preacher's passion for righteousness must not terminate in or on himself, but must run out to the whole world and aim to make all men good. Even so his passion for truth must not find rest or satisfaction either in the truth itself, or in himself as the possessor of truth or a searcher for it. In other words, he must not study simply to discover truth, or merely for the pleasure that he may find in the discovery and knowledge of the truth, but in order that he may use it to teach others and lead them into the truth, and for the glory of God. A man may have a passion for truth

and yet be supremely selfish both in his pursuits and in the possession of it. Many students are so. They spare no pains to find out the truth. They are ready to devote to its pursuit not only their time, and their money, but all their strength, and even their very lives. In so far as it lies with them to determine the matter, nothing is allowed to stand in the way of, or even to hinder, their success. But when the truth is found they simply go on to find more truth. They never think of taking the truth they have already discovered, and going out into the world with it and using it to make other men wiser, and better, and happier. They are like a hunter who finds all his pleasure in killing the game and who simply lets it lie where it falls, while he passes on in the hope of finding and killing more. Other students may find the reward of their labor in the mere joy of discovery and of knowing that they possess the truth, and they hug it to their bosoms and hug themselves in deep satisfaction, with as little thought of others as if themselves were the only persons concerned. These are like misers who gather gold and hoard it simply for the joy of having it, and who gloat over their possessions and call themselves rich utterly regardless of the fact that all around them men may be hungry, and starving, and dying, for lack of the food which they could easily give them but will not. To this class belonged the English mathematician who, when he had solved a difficult problem, is said to have rejoiced because no one could ever make the least practical use of his solution.

It must be apparent at once that the preacher who has a passion for men could not possibly belong to either of these classes. He must seek the truth for the sake of others rather than for his own sake, or for the sake of the truth itself. And when he has found the truth he must go to his fellows with it and try to make them know it also that it may make them free even as it has made him free. Like Paul he will feel that the gift of the truth to him has made him a debtor to all men to pass it

on, and he will not be able to rest until he has done everything within his power to pay this debt.

To be more specific, this passion for men will inspire the preacher with a burning zeal for their salvation. He will deeply realize their worth. He will also realize their peril, and their need of salvation. He will see in them the sons of God, but lost sons, who are in imminent danger of eternal destruction from his presence. He cannot think of this without pain, nor without the impulse to try to save them from their peril. He knows that they were created in the image of God. He knows that they were created for God, that they might love him, and serve him, and enjoy him forever. He knows that they have been redeemed with the precious blood of Christ. He regards them as his brothers, of the same flesh and blood as himself, and with the same possibilities of eternal life and blessedness. Hence he loves them with a great, yearning love, resembling in kind, even if it cannot approach in degree, the love which God himself has for them, and which moved him to give his only begotten Son that if they would believe in him they might not perish but have eternal life. He longs to tell them of this salvation. He longs to persuade them to accept it. He longs to see them restored to their lost sonship to God, and made heirs of God and joint-heirs with Jesus Christ. He longs for this so passionately that like Paul he could almost wish that he himself might be anathema, or accursed from Christ, if he could thereby become the means or agent of saving them. (Rom. 9:2.)

But this passion for men, if true and deep, will not rest content with their salvation from death unto life in the future world. It will want to see them saved here and now, in this world and for this life, and saved too in the fullest sense of the word. It will want to see them saved not only from the guilt of sin, but also from its power and curse, from its pollution, from its degradation and shame, from all its disabilities, from the vice and crime, the poverty and wretchedness, the wrong and injustice, the oppression and the cruelties which are the fruit of

sin, and which make life so hard and often so disastrous, and which have turned this world into a scene of strife and confusion, of hatred and violence, of war and bloodshed, of sorrow and suffering, that must make angels weep.

When we remember how the Church, and especially the ministry of the Church, have in the past laid the emphasis in their teaching and in their efforts so largely on salvation for the future life, it is surprising, and indeed startling, to turn to the Bible and see how little emphasis is laid upon it there, comparatively speaking. It is recognized, of course, and its importance is emphasized. But the main stress is laid on salvation in this life, salvation not only from the future penalties of sin, but from the blight and curse of it here and now as seen in all the evil things which flow from it. If we turn back to the Old Testament prophets, we find nearly all the stress laid on the duty and importance of right living in this world. They seem to have had but little thought of the future life, sometimes hardly to have known, indeed, that there would be a future life. Their interest is in the life that now is. They thunder against the evils of society, against the oppression of the weak by the strong, against the robbery of the poor by the rich, against the holding back of the wages of the laborer, against the drunken revelries and all the impure practices of evil men. They constantly exhort men to do justly, to love mercy, and to walk humbly with their God. If we turn to the teaching of the New Testament, we again find the Apostles urging the early Christians to be kind one to another and to all men, to be pure and clean in speech and in conduct, to be honest and truthful, to be just and honorable, generous hearted and open handed. We now hear more of the life to come, it is true, for Christ had brought life and immortality to light, but still their chief concern seems to be that men should "live soberly, righteously and godly in this present world" (Titus 2:12.) It is the same with the teaching of Jesus, who is Lord of all. He sums up all the

commandments in the two requirements of supreme love to God, and equal love to men. In the Sermon on the Mount, he dwells so exclusively on the relations and duties of men to each other that some students of his teaching claim that his chief purpose was to give a moral code for the guidance of his followers in this life rather than to redeem them for the life to come. So also in that wonderful description of the last judgment found in the twenty-fifth chapter of St. Matthew's gospel, he seems to make the future destinies of men to turn entirely on the manner in which they have improved, or failed to improve, their opportunities to do good unto others and to serve and help them in their times of need.

This is not because future salvation is not a great thing, and an infinitely important thing, but because present salvation is also great and important and because if men are saved in this life they need have little concern about the life to come. That will then take care of itself. The preacher with a true passion for men will understand and appreciate all this, and he will feel towards men as Jesus did when, looking upon the great unfed multitudes that thronged about him, he saw them as an unshepherded flock, scattered abroad on the mountains, and had compassion on them and fed them. A similar sympathy and compassion will be in the true preacher's heart as he goes about his work among men and for men. He also will be moved to feed the hungry, and to clothe the naked, and to visit the sick and imprisoned, and to minister to each and to all according to their several needs. It is such a passion for men that ought to move men to enter the ministry. It is such a passion for men that must keep them at work in the ministry in spite of all difficulties and discouragements, so that even when men fail to respond to their appeals, or violently reject them, instead of giving them up in despair or turning away from them in disgust, they will only love and pity them the more, and try the harder to save them. It is such a passion for men that makes the preacher's work a delight to him. And it is only when

he really enjoys his work that he can do it efficiently and successfully. It is love that makes all tasks easy and all burdens light. When Roosevelt was President, it is said that some one asked him how he was able to carry all the burdens of his great office with so little apparent strain, and to be so happy under them. His characteristic answer was: "It is because I like my job." This is the true secret of comfort, and delight, and success in any work. The preacher who does not like his job, and find pleasure in it, is to be pitied indeed. You will always find him a man without a passion for men.

IV. A PASSION FOR GOD.

This is the climax, the greatest of all. I have spoken of a passion for righteousness, of a passion for truth, and of a passion for men. These are the three steps, as it were, by which we rise to this fourth one, the passion for God. And now we are getting very high, indeed. To know God, especially as revealed in his incarnate Son, and to live and walk in fellowship with him through Jesus Christ, who is the express image of God and in whom dwelt all the fulness of the godhead bodily, this is the highest privilege open to men on the earth. This has been the supreme desire and the greatest joy of the truly devout in all ages. Moses begged that he might see the face of God. The Psalmist cries, "As the hart panteth after the water-brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God, when shall I come and appear before God?" (Ps. 42:1-2.) Paul says, "The love of Christ constraineth me," and "For to me to live is Christ, and to die is gain." Even Jesus himself found relief from weariness and pain, and from the contradiction of sinners in prayer and communion with his Father. On one occasion he even declared that his meat was to do the will of him that sent him. His Father's will for him just at that time, was that he should lead a poor, benighted, sin-besmirched Samaritan woman to a better knowledge of God and of

the right way to worship him. And thus it has always been with all the great and the good.

This passion for God is the preacher's true balance wheel, and safety valve. It will keep every other desire and ambition, every other passion, in its proper place, and will give to each its proper due, no more and no less. It will keep him from glorying in any special gifts that he may have as though he had not received them from above. It will keep him from being puffed up by reason of any advantages of training and culture that he may have enjoyed beyond the members of his flock, or beyond any of his brethren, and will cause him to remember that all these are also the gifts of God, entrusted to him not for his own advantage but that he may be a better and a more successful workman with and for God. It will keep his passion for righteousness from becoming harsh and cruel and making unreasonable demands of the weak and the erring. It will keep his passion for truth from becoming cold, and selfish, and heartless. It will keep his passion for men from degenerating into a weak and foolish sentimentalism. It will deliver him also from all fear of men, on the one hand, and from the temptation to sacrifice either truth or duty, on the other hand, to please men or to win either their admiration or their applause. It will overshadow his entire ministry like a benediction from heaven. It will enshrine it all like a beautiful temple on the walls of which is written "Holiness unto the Lord." It will infuse and inspire it all like a breath from the Holy Spirit, enlightening all, sanctifying all, and lifting it all up into the very atmosphere of heaven, and into the very light and glory of the throne of God and of the Lamb.

Is this setting the standard too high? It is high, I grant, very high, so high that it fairly makes us dizzy too look up to it. But what true minister of Jesus Christ would want the standard to be low, or even lower? It may be hard to attain; but what of that? All high things, all best things, all really good things, are difficult

of accomplishment. We may never be able fully to realize it; but what of that? We can keep on striving after and pressing forward and upward towards it, like Longfellow's youth having for our motto the magic word "Excelsior." We will thus certainly rise higher than if we did not try. It may cost us strain of body, and agony of mind, and sore travail of soul. But what of that? It would be no more than our Lord endured for us, not half so much. Men do not hold back, or shrink from other tasks because they require hard work, or great self-denial, or the sacrifice of ease and comfort and even life to perform them. It is often claimed that men, real men, red-blooded men, will respond to the challenge of the heroic more quickly than to any other call. In evidence we are pointed to the alacrity with which four millions of the best young men of America sprang to arms a few years ago to fight the battle of freedom and democracy in a foreign land and under conditions the most exacting, the most trying and the most deadly ever known in all the history of war. Why then should the minister hesitate in the presence of any of the demands of his office and work? What true preacher will say that it is not worth while? Will you? Will I? God forbid. But I am sure that we will all agree that if our own ministry, and the ministry of all other preachers of the gospel would be filled with such a passion as I have tried to describe, a passion for righteousness, a passion for truth, a passion for men, and a passion for God, all-absorbing and all-consuming, the preaching of the gospel would take on a new power, and the Church would have a new Pentecost even greater and more blessed than the first one. Let us pray for it. Let us hope for it. Let us work for it. Let us resolve that by God's help we at least will try to cultivate such a passion in our own ministry so as to do at least our part towards bringing in the better day.

A writer in a recent number of *The Expositor*, Dr. James Robert Cameron, of Aberdeen, Scotland, in dis-

cussing the preaching of Philipps Brooks, asks, "What was the secret of Philipps Brooks' success as a preacher? What gave his sermons—and gives them even in their printed form—their immense power? "This," he says, "above all, that they are the voice of a great soul speaking to souls. They are not theological or religious essays tinged by the personality of the speaker. They are simply the most direct expression of that personality itself, a personality afire with the love of God, the love of truth, and the love of man." Mark the words, "a personality afire with the love of God, the love of truth, and the love of man." Add to this, afire with the love of righteousness, and you will have just the kind of personality that I have been trying to describe to you, for there is little difference, if any, between being afire with the love of these things and being filled with a passion for them. If, therefore, we desire the power and the success which Brooks and other great preachers like him have had, this is the way to gain them.

I believe you will all agree to this. My only fear is that you will be tempted to postpone the effort to walk in this way until you get out into the regular work of the ministry. Hence, as a closing word, I want to warn you against this temptation and especially to warn you of the peril and loss of yielding to it. I would not say that it will be impossible for you to develop the passion for righteousness, the passion for truth, the passion for men, and the passion for God, after you leave the seminary. But I do say that it will be a tremendous gain to you both in the work of the ministry itself, and in your preparation for that work, if you will cultivate this passion here and now. It will make you better men and better students. It will give you a deeper interest in your work as students. It will give you a greater delight in your work. It will give you a better perspective in which to view all your studies, and by which to relate them all to your future life-work. You will always see this work

just before you and hear it calling to you, and while burning with the desire to be at it you will also be chastened and stimulated by the feeling that it is even more important that you should be well prepared to enter upon and to meet all its demands and responsibilities as workmen who will not need to be ashamed, as "good ministers of Jesus Christ."

Gettysburg, Pa.

ARTICLE VII.

THE GENESIS OF THE TENNESSEE SYNOD.

BY PROFESSOR LUTHER A. FOX, D.D., LL.D.

The Tennessee Synod celebrated its centenary at its last meeting. The celebration was held, not at the place of its organization in Tennessee, but of the division, at Lincolntown, N. C. The town, one hundred years ago, had a population of perhaps three hundred; to-day it is a town of three thousand. The old "White Church," as it was familiarly known, in which the division took place, for a long time stood closed. It was torn down not many years ago and a neat frame church was built on its site. That was replaced by a brick church which is still standing. The Synod at its recent convention met in a church, that cost about one hundred thousand dollars, just across the street from the foundation of the old White Church. Under the altar of the brick church, recently vacated, is the grave of Rev. J. Gotlieb Arends, one of the pioneers of the Church in America. Right near it is the grave of Michael Hoke who was one of the very greatest of the North Carolinians. He died in 1844 at the early age of thirty four years. His father, John Hoke, also a prominent man, was one of the laymen who helped to lay the foundations of the Tennessee Synod.

At this recent meeting the Synod adopted a report of the joint commissioners of the two synods in regard to merging the North Carolina Synod and the Tennessee Synod. The North Carolina Synod adopted the report at its meeting in May. It remains now only to consummate the merger. After one hundred years the Tennessee Synod will cease to exist as an independent synod. Its history is sufficiently important to make its genesis worthy of review.

The Tennessee Synod originated in a division of the North Carolina Synod. It was irregular. Both parties

claimed at first to be the old Synod but the Tennessee ans, as they came to be called, soon surrendered that claim by taking a new name. It was more-over good policy because they shuffled off some features and facts that they had never fully accepted and now entirely repudiated. They could plant themselves upon an unequivocal Lutheran basis without responsibility for the past.

The North Carolina Synod was organized in Lincoln-town in the old White Church of which J. G. Arends was pastor, in Oct. 1803. There had been a preliminary meeting in May at Salisbury which has ben called the first meeting of the Synod. But that meeting was unofficial. It was intended to be a conference among some Lutheran ministers in regard to forming a Synod. There were no lay delegates. The conference had no kind of authority. But to provide for an organization and expedite the work they appointed a committee to draft a constitution to be considered by a regularly appointed convention. The suggestions of these ministers were taken by the pastorates, delegates were elected, and the meeting was held at the time and place appointed. There was a similar meeting in Salisbury in 1862 when not more than four or five ministers were present. The North Carolina and Tennessee Synods agreed to try to organize a General Synod in the South. They appointed a number of committees to draft a constitution, a liturgy, a hymnody, and similar things. The suggestions were adopted by the Southern Synods and the General Synod of the South was organized in Concord the following year. But no one calls the Salisbury meeting the first meeting of that general body. There was another meeting in this same town of Salisbury in 1885 that provided for the organization of the United Synod of the South in 1886. It is therefore historically inaccurate to call the meeting in Salisbury in 1803 the first meeting of the North Carolina Synod as is almost invariably done by writers and speakers.

To understand the division in 1820 we must know

something of the liberalism of the early Lutheran ministers in the Carolinas. Rev. A. Nussman was the first ordained minister who came to North Carolina from Germany. Arriving in 1773, he was located in Cabarnes County, N. C.. Rev. C. E. Bernhardt and Rev. C. A. Stork came in 1788. Mr. Stork was the father of Rev. T. Stork, D.D., of Philadelphia, and grandfather of the sainted Rev. Prof. C. A. Stork, D.D., of Baltimore and Gettysburg. A few years later Rev. Paul Henkel came from Virginia and afterwards became the celebrated missionary. Rev. Dr. J. A. Velthusen, of Helmstadt, was the patron of the Carolina missions. He is known as a liberal theologian. The earliest congregational constitution was strict enough. "The pastor was bound to confess himself with heart and mouth faithful to the symbolical books of our Evangelical Lutheran Church." It was written by Mr. Nussman. But these symbolical books were held practically quite loosely. The common practice showed that they were regarded as only in a manner substantially correct. In 1788 the Lutheran and German Reformed ministers formed in South Carolina what they called the Corpus Evangelium. It was a sort of Prussian union. Each denomination was to retain its own confession but to hold it in subordination to the union. Rev. Dr. Velthusen approved of this unionism. He said of the congregation in Charleston, "This congregation may be looked upon as an example of Christian harmony, for it is composed of a union of Lutherans, German Reformed, Catholics, all of whom live, according to the testimony of their pastor, the Rev. Mr. Faber, very peaceably together, although they are educated in different principles of religion. They built the house of God together and contribute equally to the support of divine worship." The ordination of Rev. R. J. Miller was singularly irregular and liberal. He was a Scotchman, and an Episcopalian. He had been a soldier in our Revolutionary War. After the close of the war he somehow got down into North Carolina. He wanted to preach and obtained license from a Methodist conference. He was

an itinerant missionary. He preached for a while to Lutheran congregations west of the Catawaba, who asked for his ordination. Five Lutheran ministers came together near Concord and ordained him, not a Lutheran, but an Episcopal preacher. The certificate said, "he always being obliged to obey ye Rules, ordinances and customs of ye Christian Society called ye Protestant Episcopal Church in America" That was in 1794. The certificate was signed by Nusman, Arnds, Roschen, Bernhardt, and Storck. For about twenty-five years this Episcopalian was not only in good standing but stood high in Lutheran councils. He took part in the preliminary meeting at Salisbury and was secretary of the Synod at its organization, and even was its President in 1812. After the division he was ordained by an Episcopal Bishop. Rev. Paul Henkel lived in amicable relations with the Moravians and spoke in high commendation of their piety. The Synod in 1813 sent a petition to the Moravians for one or more ministers to labor in connection with the Synod. Moravian preachers were to be Lutheran pastors. Rev. Paul Henkel seems to have had more decided Lutheran proclivities than the others but his Lutheran consciousness was not fully developed until several years afterwards. At the convention in 1810 Rev. Philip Henkel, who had been ordained by the order of Synod in 1804, introduced the following resolution: "Inasmuch as awakenings arise in our day by means of three days preaching and the like is to be wished among our brethren in the faith, a trial of such preaching be made with the proviso that three ministers of our connection hold these meetings to which also ministers of the Moravian and Reformed Churches, whether German or English, be welcomed. At each of these meetings the communion is to be administered." In Lincoln County while Philip Henkel was pastor denominational lines were ignored. Rev. Mr. Hunter, a Presbyterian preacher, assisted him in the administration of the Holy Supper. Distinctive Lutheran doctrine was not preached. There was no criticism of Mr. Henkel's practice offered by any member of the Synod. Nussman's pledge for pastors

was forgotten. In 1817 the manuscript of a book with the name Luther was submitted to the Synod. The manuscript was examined by R. J. Miller, Philip Henkel and J. E. Bell who highly approved of the contents and recommended it to be published." The author was Rev. G. Shober. It is a composition about Lutherans without a single distinctively Lutheran touch. Shober says for himself, "I have attentively examined the doctrine of the Episcopal Church, read many excellent authors of the Presbyterian, know the Methodist doctrine and am acquainted with the Baptist doctrine so far as they admit and adore Jesus the Savior. Among all these classes who worship Jesus as God I see nothing to prevent a cordial union." This is the work which was so highly approved. Incidentally we catch a small note of dissent. One of the rules adopted at this convention in 1817 was in regard to open communion. Every minister is permitted to admit to the sacrament Christians of all other apostolic or gospel denominations if they are in full communion in their meetings or church and have a desire to commune with us." If the question of promiscuous communion had not been raised this rule would not have been adopted. We think we have here an echo of David Henkel's work in Lincoln County and an indication of the coming war.

When that book, *Luther*, was published the future leaders were clearly indicated by their previous record and by their attitude toward each other. The one was a mature man of fifty and the other little more than a youth of twenty-one. Both were men of superior ability, one with decided convictions. The character, training and doctrinal tendencies of these men had much to do with the division of the North Carolina Synod a few years later.

Rev. Gotlieb Shober according to his own account was a pious youth and had a strong desire to become a preacher. As the way was not open he was for a time a clerk in a store, then a tinner by which he built up an extensive business for a small inland town. Then he built a paper mill and later studied law and practiced in

all the neighboring courts. He was also post master. "He was repeatedly elected to the State Legislature and was a prominent member of that body." He had farms aggregating several thousand acres and owned numerous slaves. Some way he became acquainted with Rev. C. A. G. Stork and through him became a Lutheran minister. He was ordained in 1810. Two years later he was elected Secretary and thereafter stood out next after Mr. Storck, the most prominent man in the Synod. He was one of the organizers of the old General Synod, became its president and was often a member of its important committees. He died in 1838. He was certainly a Moravian until he was forty-four years old. He resided in Salem, N. C., until his death where none but a Moravian could own a home. He was buried in the Moravian Cemetery where none but a Moravian could be buried, and his grave can be easily found in a square near the central gate. Rev. Mr. Rosenmiller in Sprague's Annals, speaks of a dispensation by which he could still live in Salem and be buried in its cemetery though he had left the Moravian Church. But Bishop Wolle says nothing about it. There was doubtless a dispensation but it enabled him to remain a Moravian and yet be a Lutheran preacher. We are safe in saying that he lived and died a Moravian layman. A similar thing was true of Rev. R. J. Miller—for twenty years a Lutheran preacher while he was a member of the Episcopal Church. Rev. Peter Muhlenberg remained a Lutheran layman and a Lutheran preacher after he had taken Episcopal orders. The Episcopalians have no valid claim to him. Polity was looser in those days than it is to-day.

Rev. David Henkel was born in Virginia in 1795. He was the fifth son of Rev. Paul Henkel. His childhood was passed in North Carolina and his early youth at New Market, Va. His father was much more an itinerant missionary than a theologian. His son, Rev. Andrew Henkel, says he was at first rather a Melancthonian than a strict Lutheran. His books, like his Catechism, are not hetrodox but not clearly orthodox. He was lib-

eral as is seen in his intimacy with the Moravians. That was the atmosphere young David breathed. Dr. Solomon Henkel, his oldest brother, was a great man, an original thinker and a progressive practitioner of medicine. He anticipated his profession by fifty years in one of the most common methods of diagnosis of the present day. He exerted a decided influence upon David and perhaps did more than any one else in starting him upon that course in theology which revealed itself so early in David's ministry. We know that David learned German in the paternal home and English as it was used in a German-English community. He got more probably the elements of Latin and Greek from his father who had studied in the home of Rev. Mr. Krug in Frederick, Md. When he was seventeen years old he was licensed by three ministers to preach, and for one year was the assistant of Rev. Godfrey Dreher in South Carolina. Dreher was a good preacher, a fine pastor, and an excellent man, but with only the theological attainments of the farming preachers of that day. In 1813 he was licensed by the North Carolina Synod. In 1814 Rev. Philip Henkel moved to Tennessee and David succeeded him in the large pastorate in Lincoln County. It was one of the most important in the Synod. It had more members in public life than all the other pastorates together. He was in his nineteenth year when he took charge of it. In temperament and tastes he was quite different from his brother. Philip appealed to the feelings; David to the thought. Philip moved his audiences; David convinced them. His license was renewed every year until 1816 when his congregations asked for his ordination. Here was the first conflict between the subsequent champions. Henkel opposed the licensure system, anticipating the practice of Lutheran Synods more than a half century. Storck supported Henkel but Shober defended the system and won. At this meeting the Synod rebuked young Henkel for some indecent conduct and as Storck refused it it was administered by Shober. It is probable that it was Henkel's agitation of the licensure question in his pastorate that

was called indecent. With this meeting a personal antagonism sprang up that soon became bitter. Shober had tried the temper of Henkel's steel and became afraid of it. Henkel caught the spirit of Shober's Lutheranism and opposed it. David Henkel and Daniel Moser had been licensed at the same time. They were near neighbors on the west side of the Catawaba River. In 1817 Moser's ordination was ordered while Henkel, whose pastorate was very much larger, had his license renewed. He stood discredited before his people. He felt aggrieved and annoyed. He was sure that it was due to Shober. The evidence was subsequently furnished by Shober himself that the surmises were correct. In his book called *Review* he shows that he was collecting evidence of David Henkel's heterodoxy in 1818, proving that the division had a deeper source than the personal feeling of the leaders. At the meeting of the Synod in 1817 the constitution was revised and the date for the annual conventions was fixed as Trinity Sunday. That fact figured prominently in the discussion that followed in 1820.

The Synod had no meeting in 1818. In 1819 it was held in what is now called St. John's Church but then Dutch Buffalo meeting house in Cabanus County, near Mt. Pleasant. Through that county there were two creeks along one of which the Scotch Irish settled and along the other the Germans. Hence the first name of the congregation and church. This meeting of the Synod was not held at the constitutionally designated time but several weeks earlier. The change was made to enable Mr. Shober to attend a meeting in Baltimore called for the purpose of organizing a General Synod. Irregular as David Henkel regarded the meeting of the North Carolina Synod he knew of Shober's efforts to collect evidence against him, that his case might be called and that it would go against him by default if he were absent, and therefore he attended. He was charged with perjury and the atrocious doctrines of baptismal regeneration, the omnipresence of the humanity of Christ and transubstantiation. A number of the elders of his congrega-

tions attended with him. A mass of documents were filed against him. The chief accuser was Hon. Andrew Hoyle, a near relative of Mrs. David Henkel. Hoyle was a "German Presbyterian." The prosecuting attorney was the experienced lawyer, Mr. Shober. The count of perjury was soon dropped or was not proved. The trial turned upon the counts of heresy. Henkel plead not guilty. He denied that he had ever preached the things of which he was accused. Shober regarded that as a recantation. He knew so little about theology and especially Lutheran doctrine that he could not understand the difference, or he forgot that he was a preacher and acted as a mere barrister. But Henkel was humiliated. His license was renewed for only six months, and he was sent back with a stigma upon him to his pastorate. The members of his pastorate who were present at the trial, felt that he was not fairly treated and his people to a man sustained him.

When Henkel went home and had consulted men like Gen. Peter Forney, Hon. D. M. Forney and Hon. John Hoke he repudiated that meeting as irregular and unconstitutional. He returned to Buffalo Creek meeting house on Trinity Sunday where he met his brother Philip and J. E. Bell and David Moser. There were lay delegates from the churches in Lincoln County and Tennessee. Rev. Philip Henkel ordained David Henkel and J. E. Bell. As the church door was locked, probably by the direction of Rev. Mr. Storck, the ordination was in an oak grove.

The Synod met in 1920 in Lincolntown. The atmosphere was changed. The men came together in great anxiety, some with fight tingling in the head and some with fear. Shober was sure of victory but mistaken as to the sentiment of the community in which they met. He found it solidly for Henkel. His tricks of oratory were futile. That meeting confined the North Carolina Synod to the territory east of the Catawaba River, and Henkel divided with it that was its own remaining section. A feeling of bitterness was engendered among the congregations that has not entirely subsided even in this day of

reunion. The first question that confronted the convention was, "What attitude must be taken in regard to the ordination of David Henkel." That involved the regularity of the meeting held in April of the preceding year to enable Mr. Shober to go to Baltimore. That seemed to be merely technical but it included grave issues. Henkel agreed to be tried on the condition that Shober and Storck be also tried for holding un-Lutheran and unscriptural doctrines. His proposition was rejected with scorn. No compromise was possible and separation was inevitable. The Henkels decided to hold a meeting a few months later in Tennessee. It was held in Solomon's Church, near Greenville, Tennessee, July 17. There were five ordained and licentiate ministers present, and about twenty lay delegates. David Henkel could not attend. The division was consummated to continue an entire century. During all that period the Tennessee Synod has stood with unfaltering fidelity for Confessional Lutheranism. Amid the various currents that have swept over Lutherans in this country, amid misrepresentations and ridicule, it has remained inflexible. Its position and character is due to the genius of David Henkel.

From a letter of Rev. James Hall, D.D., one time the Moderator of the General Assembly of the Presbyterian Church in America, written in 1818 to Mr. Shober, we know positively that Mr. Henkel was preaching the Lutheran doctrine of the Holy Supper in 1817. He says, "In my itinerations last fall, having sent an appointment to Cosner meeting house, when I came near to the place, was informed that the Rev. D. Henkel was to have communion there on that Sunday and I attended there on Saturday. Although I preached after him on Saturday he seemed shy of me, but having a desire to have some conversation with him on account of what I had heard of him, I invited myself to go that evening to Mr. David Cosner's where I understood he was to lodge the following night. After dinner I invited him to take a walk with me which he did—and he immediately introduced the subject of the presence of Christ's body and blood, or

what he sometimes termed his humanity in the elements. I attempted to turn the conversation but nothing would satisfy him only the above subject. I told him that his view of the subject savored more of the Roman Catholic doctrine than anything I had ever known of the celebrated Luther, but this he would not acknowledge. From every view of his doctrine I could take the tenor of it was as palpable transubstantiation as was ever exhibited by a Roman Catholic priest." Mr. Cosner told Dr. Hall that he had heard Mr. Henkel frequently preach on that subject. From the opposition of Mr. Andrew Hoyle and the general interest throughout the pastorate Mr. Henkle was certainly preaching the doctrine of the real presence in 1816. In his statement, filed as evidence Mr. Hoyle said, "There was no dispute between the Lutherans and Presbyterians until the said David Henkel came to bear rule among us. Mr. Henkel held and taught some doctrines I thought dangerous, such as that the new birth, of which our Saviour spoke to Nicodemus, was water baptism only, and that water baptism alone would produce our salvation if we would only believe in it; and that a person might receive the baptism of the Holy Ghost and be a reprobate; and that the Holy Ghost would accompany water baptism; and the ministers of the gospel could forgive sins; and that by the laying on of hands by a minister fully ordained the said Holy Ghost would fully communicate himself to such persons and that those who omitted that left out one link (I suppose) of the means of salvation and thereby caused some to doubt whether they could be saved without it. Some of these heads I opposed and endeavored to persuade some of the congregations to look beyond the watchmen and search the scriptures, which appeared to set him entirely against your memorialist and he called the Presbyterians infidels. I told him that was a broad charge. He said it was, but he could not help it as they deny eating the real body of Christ and drinking the blood of the Lord in the Holy Supper." Here was a tissue of misrepresentations because of misunderstanding. Mr. Hoyle was a man of

fine character, as a number of the most respectable citizens testified. He served in the North Carolina Legislature a number of terms. He was a member of the German Reformed Church, which he called German Presbyterians, but paid "stipends" and communed with the Lutheran congregation while Rev. Philip Henkel was pastor. He rejoiced in the very fraternal relations of the two congregations. He criticised the change of doctrines he noticed in the sermons of David Henkel. That led to sharp controversy between himself and the new pastor. He was very jealous of the esteem in which he was held in the community, and the doctrinal difference was made personal. His statement betrays that. The estrangement became at last bitter. He was sustained and encouraged by Dr. Hall and Dr. Hunter, and he took all whom he could influence into the English Presbyterian Church. His bitterness showed itself in his zeal in working up the case of perjury. There was a serious trouble between two of Mr. Henkel's neighbors, perhaps parishioners, and he tried to reconcile them. It got into court. His deposition was taken. He forgot when testifying one fact. It was soon noticed by Hoyle and it became at once a matter of general comment. In his statement to the North Carolina Synod Hoyle gave great prominence to it and filed it as evidence. But the Synod failed to convict Henkel and practically dismissed the accusation by renewing his license. Henkel's members vindicated him and signed a statement that there was nothing to diminish their respect for Mr. Henkel as a worthy pastor. Yet Mr. Shober used it in his Review as if it had been fully sustained.

After the division was effected it must be publicly explained and defended. Mr. Shober's book was called a Review. He shows a bad temper and indulges freely in vituperation. He resorts to the tricks of a lawyer in which he was proficient. He tries to prejudice the public against his opponent by an overflow of epithets in his preliminary remarks: "So many absurdities, pompous, bragging, low-bred billingsgate, scurrilous language,

scandalous comparisons, perversions of the truth, libelous terms and meanness throughout." In temper and fairness David Henkel is much the superior. There were some ugly stories about Mr. Shober to which he makes no reference. He condemns the errors of Shober but without personal remarks. He treats of principles, not personalities. He states some facts that were damaging but without characterization. His calmness is certainly commendable. The two errors Shober charges against Henkel are the corporeal presence of Christ in the Lord's Supper and the omnipresence of the body of Christ. He returns to them again and again. He shows that he had no conception of the Lutheran doctrine of the real presence of the Saviour in the Eucharist. He mistook it for transubstantiation. He says that the two questions put to Henkel at Lincolntown were, "Did you, David, not use impertinent language afterwards, and accuse the assembled ministers, (two of them in office before you were born) with preaching wrong doctrine in not admitting the corporeal humanity of the Saviour in the Lord's Supper? Did you not say, 'We will not submit to the majority?'" "If David reads I Cor. 15:14, he will there find that a spiritual body (of course invisible, no flesh and blood) and a natural body exist" "It is for the heart and believing soul what the Lord made it." The inferences he drew and attributed to Mr. Henkel, if not intended as ridicule, were absurd. "You unbelievers and servants of Satan, if you partake of the sacrament you do not partake in any other manner that the cloth or cup in which it is contained. If it was otherwise it would be true that God could unite with a devil, and that every person who partakes of the elements partook of the flesh and blood of the Saviour, all those would remain in Christ and Christ in them, and all so called Christians would be saints. If this mortal body partook of the humanity of Jesus (as David says) in the Eucharist the first enjoyment would make that body incorruptible, and if it partook of the glorified humanity it would make the same like His glorified body immortal." "Surely every person,

who by partaking of consecrated bread and wine and thereby making himself equal to Christ by eating and drinking his body and blood, is like Christ, can do all which David arrogates to himself. Such like was proven to be his doctrine, and others more filthy we covered up with the mantle of peace, long suffering and gentleness." "If all who partook of the Lord's Supper eat and drink Jesus bodily they cannot see corruption, they cannot die—they can forgive sins; in short they are Gods—and every individual body of them is like Christ's body, (according to David) everywhere present at the same moment. His attempts to convince the readers that the humanity of Christ is enjoyed, are so far-fetched that common sense cannot comprehend them and are abhorring to the understanding which is half the soul." Shober is so occupied with his criticism of what he conceives to be the doctrine of Mr. Henkel he does not state what doctrine he holds to be the truth. His opinion seems to waver between the Zwinglians and the Calvinists. He speaks once of a spiritual eating but he does not commit himself to either view. He does not say whether that spiritual eating is solely by faith or that faith feeds upon the spiritualized body of our Lord.

The doctrine of the Person of Christ was more repugnant to Mr. Shober than that of the Holy Supper. Mr. Henkel in the controversy rightly gave it the greater prominence because it is of greater importance. Mr. Shober struggled with it and returns again and again to it as to a subject he felt he could not grasp. "It is not edifying to enter into an unprofitable investigation of this subject and I do not write a theological treatise. The adorable divinity of the Saviour prior to His incarnation, and His glorified and exalted humanity create too much awe to treat it lightly, and I would think myself little short of blaspheming Him if I said, as you had your paper read, that because (therefore) the manhood of Christ was taken up into the Godhead he had obtained all divine perfection." "But such is your crafty way to make people believe that we do not teach right, and this

only in order to lead them, if possible, to believe that the body of Christ is everywhere in the immensity of space at every moment." Mr. Henkel had a talk during that meeting of Synod when he was on trial with Mr. Storck. The argument of Henkel was strong and Storck said, "One hundred Bibles would not convince me that the manhood of Christ was taken up into the Godhead and therefore Christ obtained all divine perfection." Mr. Storck afterwards apologetically said, "The idea was so absurd that a body could be everywhere present the expression was hastily made." Mr. Shober in repeating the story said, "I myself could not believe it if one hundred Bibles said so. But no Bible says so." He criticises the word "manhood." "In heaven there is neither manhood nor womanhood." But it is a lawyer's "technicality," for at another place he admits that Henkel uses the word in the sense of human nature.

David Henkel's statement of the reasons for the division is in a small volume of sixty-four pages. It is a dignified defense, free from the vituperation that runs all through Shober's Review. It has the calmness of the consciousness of the right and the truth. The first part of the book, which he called *Herald of Liberty*, is an oration of eighteen pages. It is an argument against the General Synod. He had an abnormal fear of the papacy, thought it the antichrist. The style is bombastic. The second sentence is characteristic. "Many are fond of being sheltered under the renowned name of Luther; they think it an honor to claim kindred with him for as much as he is acknowledged by the Protestant world to have been the blessed instrument of Reformation from papal superstition, the flaming Uriel, with his golden lamp kindled at the altar of heaven, flying through the horizon, and shedding abroad floods of everlasting light, over the benighted eastern hemisphere, whilst kings and nations were basking in its lustre." He never wrote anything else like that oration. He was not alone in his opposition to a General Synod. The Ohio men, whom he estimates at forty or fifty, were also opposed to it and for the same reasons. History has showed that his facts and

conclusions were both wrong. The General Synod never became autocratic. It rendered the Church an important service which those of us who never belonged to it cheerfully and gladly recognize. The second part of Henkel's book is a personal defense, and is dispatched in eight pages. He rests his case with the sworn statement of eighty men of well known integrity, and upon the unabated esteem of the vast majority of the community in which he lived. After a review of the meetings of the Synod in 1819 and 1820 he devotes thirty pages to the discussion of the Lord's Supper. He quotes the definitions as given in the Augsburg Confession and Luther's Catechisms. He gives his own definition: "Lutherans admit that there may be an eating and drinking of the Lord's body and blood by faith in addition to the eating and drinking with the mouth. At the time the Saviour spoke these words (John 6:54) the eating and drinking those elements was not in vogue, hence the people could do the same only by faith. But if there was not another eating and drinking in the sacrament than by faith, then it would be an useless institution because that was done before. It is readily admitted that since the sacrament is instituted we must eat and drink Christ in two ways, with bread and wine with the mouth, and secondly with our souls in faith, and that eating with the mouth is to assist our faith, but this does not prove that everyone who eats and drinks with the mouth should have eternal life, because he may not eat and drink with faith. There is no inconsistency to say that one may eat and drink of Christ and yet not have eternal life, because he may not eat and drink by faith." He asked the crucial question: "Do unbelievers who partake of the sacrament also eat and drink of the Lord's body and blood?" He answers affirmatively. Faith does not create the sacrament. It is what God made it. "It must be granted that no man's faith can cause the Lord's body and blood to have communion with the elements." "Nothing can cause bread and wine to have communion with the Lord's body and blood but the words of his own institution." Faith does

not make the Gospel true nor unbelief rob it of its inherent power. Unbelief only abuses both word and sacrament. In a footnote he makes this important statement in regard to the time of the sacramental union. Some Lutherans have thought it takes place in the consecration and they have trouble with the doctrine of consubstantiation, and with the elements that are left over. David Henkel in 1820 said, "Lutherans do not suppose that the Lord's Supper is His body and blood but only when it is administered to and received by the communicant agreeably to the divine command. Otherwise when the elements are not distributed they are simply such without any other import. The giving and the taking of the elements according to the words, 'Take, eat this my body, &c.,' is what makes the sum and substance of this sacrament. What could be more idolatrous and superstitious than to esteem these elements in such a manner as to preserve them lest they be destroyed. The doctrine of Lutherans is far removed from all such superstition, because they teach no change of the elements, neither into Christ, nor into emblems, or tokens of Christ, but simply, when administered, His body and blood are received by virtue of the command which is added 'Take eat, this is my body,' &c.

Mr. Henkel used the word "corporeal." The North Carolina Synod in reply to some letters, perhaps from Rev. D. I. Hall, said, "We do not believe nor teach that the body and blood of our Lord are corporeally received along with the bread and wine in the Lord's Supper." Mr. Henkel took that to mean, as doubtless it did, that not the real but only an imaginary body is present. In opposition he quoted the Augsburg Confession as printed in Shobers' book, Luther: "We believe and teach that the body and blood of Christ are really present and administered under the external signs of bread and wine." In a footnote Henkel gives another translation: "It is taught that the true body and blood are truly present under the figure of bread and wine in the Lord's Supper and which are administered and received." "The word corporeal

signifies having a body." "If the body and blood of Christ are received at all they must be received corporeally." That word has now a physical sense and is long discarded, but in the sense in which Henkel used it the opposition is not to a spiritual body but to a fictitious one. Corporeal with him meant the true body as it now exists in its glorified state.

This statement shows how gross were Shober's misrepresentations. He had Henkel's book before him when he wrote his Review. Whether he was absolutely ignorant of all theology or he intentionally perverted the simplest statement, or both, we are not sure. It shows, too, how fully in accord Henkel's teaching a century ago is with the doctrines as held by our Church at the present time. Under his clumsy style we have no difficulty with his thought. With his meagre equipment the clearness and correctness of his conceptions are a marvel to us. He was a truly great man who died in the very prime of his manhood, at the age of thirty-six. His influence joined to other streams is one of the living factors in our American Lutheran Church. Outside of his own Synod, where his power has been supreme from the beginning, he has been misunderstood. He confined himself very closely to his own narrow territory. Shober moved in a much wider circle. Conscious of his defeat he was all the more eager to spread his false representations. Rev. Dr. D. F. Schaeffer, of Frederick, Md., wrote a severe editorial against the "Hinkelites." It was an opprobrious epithet. Rev. Dr. John Bachman, of Charleton, S. C., preached a sermon against them. He lived long enough to learn that his facts were all wrong. The Synod of Virginia in 1838, the year that Shober died, passed a resolution "that this body would inform the vacant congregations in Virginia that she does not recognize the members of the so-called Tennessee Conference as Evangelical Lutheran ministers." When asked by Rev. A. J. Brown, the Secretary of the Tennessee Synod, to explain its action, a committee composed of Rev. D. F. Bittle and Rev. T. Stork brought in this reply which was

adopted: "Because they virtually deny the necessity of spiritual regeneration and substitute the simple attendance upon the external ordinances of the Church as all that is necessary to salvation, and

Because they are opposed to most of the benevolent enterprises and efforts of the Church contemplating the diffusion of divine truth and promotion of divine godliness, such as Bible, Missionary, Tract and Temperance Societies, as well as Sabbath School, Prayer Meetings, Revivals, &c" Through Dr. Stork, the son of Rev. C. A. G. Storck, Dr. Bittle had recently located in Virginia and at that time held some of the wildest revivals of that day. Some years later he was ashamed of his part in the action of the Virginia Synod. In 1863 a boy preacher, not twenty years old, was the only member of the Tennessee Synod present at the meeting of the United Synod of the South. Dr. Bachman and Dr. Bittle were profuse in the cordial reception they gave him—a sort of atonement for their earlier mistakes. Every count in that accusation was erroneous. Of course the Tennessee men were opposed to the sensational, fanatical revivals and prayer meetings that have been discarded by all our churches. The temperance societies did some preliminary service, but the Sons of Temperance were short-lived. The Tennessee men could not approve in general tracts written by men who knew nothing of Lutheranism. They were not opposed to Sunday Schools but they did not give a very hearty support to schools that were so poorly equipped in teachers, books and methods as they were a century ago. Catechetical schools were far more efficient. Every Tennessee Synod man followed the example of David Henkel and was a fine catechist. Two of them, Rev. Ambrose Henkel and Dr. A. J. Fox, made the remarkable record of adding one member to the Church for every two sermons that they preached. It was done by thorough catechization. The Church has come to adopt the very things that the Virginia Synod condemned. It was not until in the fifties of that century that the Tennessee men had a missionary society. Dr. A. J. Fox led in

the movements. Until then such a society was not necessary. Every pastor was a home missionary. The expenses were borne by the people visited. David Henkel travelled in his buggy to Northern Kentucky to look after some congregations which had been started by others. That the Henkels were opposed to missions is preposterous. How these men, who got a large part of their support from their little farms, could do so much missionary work seems to us incredible. In regard to slavery they were fully abreast of their times. In 1817 the North Carolina Synod said, "Every minister is permitted to baptize children of slaves if their master or mistress profess Christianity and enter into a covenant to have them educated." They did not condemn slavery, but as a matter of fact they did not approve it. Up to the day of the emancipation only one minister of the Tennessee Synod ever owned a slave. His wife inherited a few. He never bought a slave, and never sold only one. That was to gratify the slave who wanted to remain with a girl whom he intended to marry when his master moved to a distant State.

Besides the Herald of Liberty David Henkel wrote an excellent treatise on the nature of baptism under the title of Heavenly Flood of Regeneration. Instead of "baptismal regeneration" he used always the expression, "means of regeneration" which remains to this day the orthodox language among the Tennessee men. It is a complete refutation of Shober's charge that he taught regeneration by mere water baptism. He wrote a reply to Joseph Moore, the Methodist, to which he added some admirable theological discussions called Fragment. He published a pamphlet on Prayer. A more pretentious volume is "Against the Unitarians." Prejudice confined these publications to a small circle of readers. The style is that of German-English writers and is heavy, but the thought is mighty. For fifty years the ministers of the Tennessee Synod were men of limited education and were narrow theologians, but these books, of Henkel, and traditional ideas handed down by his colleagues and successors

made them thoroughly acquainted with the more distinctive Lutheran theology. Many a preacher, like Rev. Dr. Hall, invited discussion with these ministers, thought to be illiterate, but like Hall, soon wanted to change the subject, because they found themselves outclassed. Even laymen could give a clear reason for the faith that was in them. In the merger about to be accomplished the name, which has for fifty years been a misnomer, may be lost. The truth for which it stood for a century will stand, and we rejoice that the brethren on a common territory will be reunited on a common confessional basis.

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ARTICLE VIII.

CURRENT THEOLOGICAL THOUGHT.

I. IN ENGLISH. BY PROFESSOR J. A. SINGMASTER, D.D.

(From the October Quarterlies.)

LUTHER AT WORMS.

Prof. J. A. Faulkner, of Drew Seminary, is a leading Luther student in America. In the *Methodist Review* he writes of Luther at Worms under the title, "Gott Helfe Mir, Amen."

The appearance of Luther before the German Diet was not only the most dramatic event in Church history, but it was one of the most important as well. It was a turning point in history. His very appearance itself was a sign of a new age. For look; here was a monk, confessedly a heretic according to the standards of his church, abusively a heretic, an excommunicated heretic, at the climax of his heresies, and yet he is still teaching theology, especially the New Testament, in his university, he is still preaching in his pulpit, he is still publishing abroad his views, and he is invited to appear, in a complimentary letter of the emperor, before the German section of the Holy Roman Empire. Yes, my masters, a change had come over the world.

There are other heroes. But it was Luther who said in his last writing just before leaving Worms: "I know and am certain that Jesus Christ our Lord lives and reigns. Because I know and believe that, I shall not fear even many thousands of papists, for greater is he who is in us than he who is in the world" (I John 4:4). To have stood true to that faith at the risk of life itself in a scene of incomparable grandeur, dramatic intensity, and both religious and secular significance, sets apart 1521 as a crisis in history, to the vast blessings of which we and our children to the last generation are the heirs.

THE METHODIST EPISCOPACY.

In the *Methodist Review* Dr. Bartholomew defines the Methodist view of the Episcopacy, and argues for a limited instead of a life tenure of the office. He writes in part as follows:

From the first, the declared attitude of our Church has been that our episcopacy is an office and not an order. It is well known that John Wesley, while he favored the Episcopal form of church government for his followers in America and made provision for the establishment of such a Church, was strongly opposed to the hierarchical pretensions which had gathered about the episcopacy and opposed the use of the title bishop in our Church until he was convinced that our Church in America meant by the word bishop only what he meant by the word superintendent.

We have now thirty-eight effective bishops and some of them quite young. Some men are elected to the episcopacy who prove to be unfitted mentally or temperamentally for the position. Such a man may now be retired for any reason which the General Conference deems sufficient. He may be a valuable man for other fields of labor; but under our law he must be continued as an effective bishop or a retired bishop. If retired, he will be a heavy expense to the Church for years. Why not return him to his Conference where his services can be given to work to which he is adapted and his life made a success instead of a failure? That is the course taken with other officers, and no man should be continued in an office for which he is unfitted just because he happens to be there.

PROTESTANT OPPRESSION IN POLAND.

In an interesting article in the *Christian Union Quarterly* Prof. Deissman speaks of the cruel treatment which the Evangelicals have received in Poland.

Immediately after the city of Posen came into the hands of the Poles, the Evangelicals of Posen sorely were

offended when the chapel of the Castle of Posen, which had been dedicated to their worship exclusively, was handed over to Catholic worship and Polish service. This was followed by the internment by force of not less than forty-six Evangelical ministers, among them the general superintendent of Posen, Dr. Blau; partly under humiliating circumstances were they made prisoners. The Polish military authorities from the very outset had singled out the Evangelical parsonages and parish houses. They preferred to commandeer these houses for their purposes even if ever so many houses were at their disposal; in doing so, they not only caused much damage to the buildings but also in many cases the registers and church records were torn to pieces, burnt or given to the mob. These were acts of personal license, to be sure; yet from the beginning the church authorities and the constitution were among the objects of general attack. An ordinance by the Wojewode commanded the Posen Konsistorium to publish the official church sheet which was mailed to the ministers in Polish also, not in German alone; while the 1st of Oct., 19210, was set as the date when German would cease to be used as the official language in inter-church intercourse.

RELIGION AND PHILOSOPHY.

The Hibbert Journal contains a striking article by Professor S. Radhakrishnan of the Calcutta University in which he defines the relation between Religion and Philosophy, giving the latter the higher place.

Religious consciousness is practical and personal, being a blend of faith, reason, emotion and will. According as the one or the other element predominates, we have the one or the other kind of religion. Where faith dominates, we have the traditional religion; where reason determines, we have the philosophical religion; where emotion is uppermost, we have mystic religions; and with most men of the modern times religion is essentially a promoting of morality and goodness. In all genuine religion these four elements are found together,

and it is dangerous to the vitality of religion if any one of them is exaggerated out of all proportion or completely sacrificed. Mere tradition, unsupported by reason and lacking the warmth of feeling or the zeal of heroism, is little better than mummery. Purely intellectual religion lands us in empty forms. Mysticism, if it is not to lapse into emotionalism, stands in need of self-criticism. Mechanical goodness, uninspired by spiritual assurance, is boring and ineffective. True religion has in it the four elements of a historic tradition, a mystic fact, an ethical life, and a philosophic judgment. Of them all, the last is the most important, since it has to decide how far the tradition is sustainable, or meaningful; whether the mystic fact is a true revelation of reality; whether the certitude it conveys is merely suggestive or also objective; and whether the ethical value it has is at the expense of truth or otherwise. When such vital questions are to be decided by philosophy, it is not right for the philosopher to start with any prejudice in favor of or against any of the elements. It is philosophy that has to determine the worth of religion, and not religion the philosophic outlook.

THE CHURCH AND THE MORAL CRISIS.

W. P. Meroney, Th.D., in an article with the above title in *The Review and Expositor* reminds the Church of its duty to cry aloud and spare not. The condemnation of sin is its mission, and when it fails everything fails.

The Church must revive its old-time spirit of controversy. Christianity is a controversy with the existing order. It is a perpetual protest against the maladjustments and immoralities of society. It was born in conflict and cradled in the lap of affliction. The early group of disciples was sent out by the Master to wage unceasing warfare against the conditions of their day and the human standards governing them. Theirs was a message of condemnation and judgment which, at the cost of their lives, they hurled in the teeth of a snarling world. Existing institutions recognized the revolutionary nature

of Christianity and put to death its Founder, and, in turn, many of its noblest leaders; but no funeral pyre was able to consume the eternal principles of its truths. When Christianity is a controversy with the things that are, it prospers; when it approves existing standards it fails.

The Church has the message the world needs, and has it in the form calculated to bring the truth home to the mind, heart and conscience. It has the historic interest in and achievement for humanity that entitle it to speak with decision, force and authority. The power of the Church has waned—if such is true—only because it has not delivered its message. No legislation against abbreviated dress or licentious dances can stop the progress of immortality. The Church, thoroughly alive to its mission and fully conscious of the vitalizing and regenerating power of its message, is the world's only hope of redemption from the bondage to sin. If the church will do its duty in bringing an immoral world to the redeeming and regenerating Christ, if it will rise to the demands of the crisis and foster a nation-and-world-wide-revival of genuine religion, there is hope; but if not—no power in heaven or on earth can save the nation from a reign of profligacy and vice that will sink it into the pits of the damned.

THE UNITARY CHURCH

The Rev. Roger S. Kirkpatrick, of Scotland, in the *Constructive Quarterly* argues against the organic union of the churches on the ground that it would impair the freedom and the usefulness of the individual congregation. We quote as follows:

Upon practical as well as upon theoretical grounds the ideal of the Unitary Church is open to objection. It tends to obscure the proper mission of the particular local Church. It impairs the capacity of that Church to illustrate the Church universal. Perhaps there are few things more needed to-day for the promotion of public religion than the perfecting of congregational life. The

world does not really understand what the Church is; and congregational life alone, faithfully reflecting the image of the Church, is capable of enlightening it. But when congregations lose their original status as units of the Catholic Church, when they conform, in their character, to local agencies of a unitary control, then that which they show forth to a perplexed world is not primarily the glories of the Church of God, but predominantly the peculiarities of their own distinctive denominations.

Further, the unitary ideal tends to secularize church government by exalting the magisterial conception of it above the pastoral. Centralization is the genius of the Unitary Church. Even denominations which make a special boast of their democratic complexion exemplify this abuse in the entire determination of governmental power to the center.

CHURCH UNION.

Dr. Peter Ainslie in the *Constructive Quarterly* argues for patience but persistence in seeking the organic union of the Churches. He sees no reason for doubting its final realization. He is very sanguine, but not altogether generous in his judgment of others.

The oneness of all nations in Christ is the flower of Christianity. It must come. It will come. It must not be forced. Haste is always disastrous. Christianity is still a new religion. We must be gentle in our approaches toward each other, but positive that we make approaches. We must be patient in our attempts to understand each other. The way is difficult, but it is here.

It is not discouraging, but it calls for new ideals and experiences. We must be freed from the past. We must not be afraid of the future. I like that fine word of Emerson when he enjoined mankind to make continually a fresh calculation of ideas and experiences. The times are auspicious. Every Christian is beginning to see his need of every other Christian. We must not be

ashamed to express repentance for our divisions in our change of mind toward the will of God in the unity of His Church. On our way let us remember the admonition of the Apostle Paul: "Let all bitterness, and wrath, and anger, and clamour, and railing be put away from among you with all malice; and be ye kind one to another."

All reasons point toward unity. If there be any reason for the continuation of divisions in the Church of Christ, I know of none unless it be for the perpetuation of the memory of the ecclesiastical and theological quarrels and scandals of the past in the hope that they may some day attain to deified dignity in the chamber of the gods, but their thrones will totter and their fictitious halos will fade before the reality of God, our common Father, and Jesus Christ, our common Lord and Saviour to Whom be the blessing, and the honour and the glory, and the dominion for ever and ever. Amen.

MARXIAN SOCIALISM.

From a fine, discriminating review of "Marxian Socialism" in *The Princeton Review*, by W. M. Clow, of Scotland, we are glad to quote the following:

As we review Marxian Socialism its true features stand out in clear light. The dictatorship of the proletariat is a political tyranny. The class war is a denial of the dictates of human brotherhood. The theory of surplus value is an economic and stupid ignorance. But the real and basic wrong, the moral and spiritual darkness, is to be found in the doctrine of the materialistic interpretation of history. That reveals Marx's estimate of values, and his deep and fierce antipathy to the supremacy of the moral values of life. It is the doctrine of a spiritual apostacy, holding in its bosom the denial of the realm, and the power, of the spirit of man. There is no economic industrial doctrine which is so completely anti-Christian as that of Karl Marx. When he wrote "Law, morality, and religion, are merely so many bourgeois

prejudices behind which as many bourgeois interests are concealed" he revealed how intensely hostile he was to the Christian moral idea. Marx was a de-Hebraised Hebrew, and as history declares with unfaltering witness, there is no more sordid apostate among men. The reason why the name of Christ who, in times gone by, was claimed as one who was sympathetic with the socialistic ideal, is now never mentioned in this—that Marx has conquered the hearts of men with his materialistic conception of life. Men who look into a blazing furnace lose all power of discerning the glory of a sunrise. Men whose ears are filled with the clang of tools lose all power to hear the finer harmonies. Men whose appetites are stirred up for gross delights lose all taste for purities. So also Marx's arousing of the passions of material greed has extirpated the nobler affections of the soul.

THE SWORD OR THE CROSS.

Dr. S. M. Zwemer in an editorial in the *Moslem World* contrasts Christianity and Islam, and affirms their inevitable conflict.

In the impending inevitable spiritual conflict with Islam we may perhaps expect less outward persecution of the convert to Christianity, but there will always be insidious opposition and sore secret trial for those who desert the camp of so subtle a foe. Western politics and statesmanship have never shown such timidity, such super-dread of offending any religion as in the case of Islam. This too is an ominous sign on the future horizon. Therefore we do not put our trust in politics. They are uncertain at best, and whatever may prove the final adjustment of the present "Muddle," neither our hopes nor our dread lie in that direction. Our hope is in the Cross. Our dread is that we should seek to escape it. The Crusaders denied the Cross by taking up the sword. "It is at this point," says Kirby Page, "that the sword and the Cross differ. The sword, even used de-

fensively, means the attempt to kill the guilty for the sake of the innocent. The Cross symbolizes the willingness of the innocent to die for the guilty." The sword can only produce brutality, the Cross, tenderness; the sword destroys human life, the Cross gives it priceless value; the sword deadens conscience, the Cross awakens it; the sword ends in hatred, the Cross in love; he that takes up the sword perishes by it, he that takes up the Cross inherits eternal life.

EDUCATION IN SOUTH AFRICA.

The relation of missions to the education of the heathen is an interesting subject. In the *International Review of Missions* there appears the report of "The Phelps-Stokes Education Commission in South Africa" from which we make the following abstract:

Almost all the native schools in South Africa are conducted by mission bodies with financial assistance from the Provincial Governments. In the Cape, however, there are a number of schools, especially in urban areas, controlled by the school boards while in Natal the Provincial Department of Education conducts fifty native schools with the help of school committees. There is a growing demand from the natives for state as opposed to mission education, and much as we may deplore the apparent lack of gratitude for past missionary effort it would not be wise to resist the establishment of government schools provided that satisfactory provision is made for religious instruction. The commission felt that a satisfactory way out of the difficulty, had been found in Natal, where the Government at the request of the missionaries took over their schools, paid a rent for the use of the building during school hours, retained the missionary as chairman of the school committee and introduced a government syllabus of religious instruction which had been drawn up by the Native Education Advisory Board, which is a board of missionaries constituted by

statute. The establishment of a government native school has often been the means of ending denominational rivalry and of relieving a financially harassed missionary for evangelical work. The Commission noticed that there was genuine appreciation on the part of the Government and Europeans of the work done by missionary bodies and that it was not likely that any system of native education would be evolved which did not perpetuate Christian teaching and secure the co-operation of missionaries.

CURRENT THEOLOGICAL THOUGHT.

II. IN GERMAN. BY PROFESSOR J. L. NEVE, D.D.

At Flensburg in Schleswig, in the Deaconess Home over which Pastor E. Wachter was Superintendent for many years, there have been held Lutheran Conferences, which are continued after the death of their founder. In the Breklum "Sonntagblatt" we read of the fiftieth of these Conferences, and among the theses for the discussion of the subject, "The Confessional Question of the Life Question for the Lutheran Church," we mention the following: (1) The Church has always had a Confession. (2) The Confession "Jesus, the Lord," has become insufficient. (3) Because the Gospel is both message and doctrine the Church stands and falls with the Confession of what she believes concerning redemption. (4) The divine inspiration of the Scriptures is the foundation upon which our reformers established themselves and the source from which they drew confessional truth. (5) If this foundation gives way then all creedal statements hang in the air. (6) The Lutheran Church came into existence with its Confession. (7) A Lutheran church, which abandons the Confession that connects this church with its own origin that establishes the bond of fellowship with the Lutheran churches the World over and unites them in the conception of the means of grace, abandons itself. (8) A church reorganizing itself with a constitution that lacks a clear and unequivocal confessional paragraph, makes itself guilty of an actual denial. (9) It is not impossible to formulate a confessional statement covering the interests of the various Richtungen, but it is against the truth. (10) Neither is it difficult to formulate the confessional paragraph in such a way that it provokes opposition, but that would be against charity. (11) The confessional church and the church that aims at compromising the masses (Volkskirche) belong to-

gether. (12) But a Lutheran church cannot press its desire to be a church for the masses at the expense of its confessional duty. (13) The greatest danger in our efforts at reorganization consists in the endeavor of creating a compromise which in itself is an expression of untruth.

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The "away-from-the-Church-movement" in Germany (kirchenaustritsbewegung) has forced the church authorities at Kiel to the proclamation of the following rules to be followed by the clergy: (1) The baptizing of a child can be permitted only where the parent entrusted with the child's training makes the application and gives a written promise to have the child trained in the faith of the Evangelical Lutheran Church. (2) Those that have demitted the Church cannot be admitted as sponsors. (3) A child that has been taken out of the Church by the parents can be admitted to catechetical instruction only when these parents again take the child back to the Church. There can be no confirmation before this step has been taken. (4) Admission to the Lord's Supper of those that have left the Church cannot be allowed before these have promised to return to church membership. (5) A marriage can be solemnized by the minister even if only one party has abandoned the Church. (6) No minister shall officiate at the burial of one that has separated himself from the Church by formal declaration, nor shall the bells of the church be rung. The minister may, however, conduct a private service in the home for the comfort of relatives who have not left the Church. But such service must not be held in connection with the burial. (7) Special pastoral work among those that have thrown away their church membership must be left to the conscience and the pastoral tact of the ministers.

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Prof. Dr. Hilbert, at the University of Rostock, has published a writing: "*Ecclesiola in Ecclesia*," with the sub-title, "Luther's Views on the Church as Comprising the Masses (Volkskirche), and the Church as Represent-

ing Those Organizing by Their Own Free Choice (Freikirche)". Here the author demands congregations composed of Christian persons who seek fellowship with such as are like-minded. Thus the *ecclesiolae in ecclesia* come into existence. "Revival sermons are the need of the day. The pure preaching of the Gospel (die reine kultuspredigt) is not sufficient. Fellowship in prayer, in the study of the Word, in spiritual struggling, in the seeking of truth lead true Christians into one communion. This smaller circle of true Christians will then produce a healthy discipline of the Christian life." These are words from a professor in the university in the Grand Duchy of Mecklenburg, which in the past represented the strictest Lutheranism found in Germany!

* * * * *

Dr. J. Schneider, editor of "Kirchliches Jahrbuch," says in the forty-eighth edition of this work (for 1921), p. 330: "Our churches (Landeskirchen) have stood successfully the wild storm of the first revolution. It has not uprooted them, as was feared by those of small faith. This, perhaps, shows that these churches of the various German dominions, were already 'Peoples' Churches' (volkskirchen) to a much larger degree than was thought by those who saw their ideal in a church comprised of the masses; they were far less state churches than many believed. The support of the State falls to the ground, but the churches stand."

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Prof. Kittel, the Old Testament theologian at the University of Leipzig, delivered an address at the Synod of Upsala (Sweden) from which we quote the following: "Never before has there been seen in Germany such fanaticism of hatred against the Church and against Christianity, as we have to-day. But side-by-side to this statement I can put the other: Rarely since the days of Luther has there gone through large parts of the German people such a fire of love to Christ as we are experiencing at the present time." Turning to the moral condition among many of the non-Christians in Germany he continues:

"There is one thing that must be taken into consideration if we want to understand the phenomenon of the German people to-day. There is weighing down upon this people a hopelessness and a despair of a political and economic future, for the expression of which language fails. . . . Much of what appears to the superficial observer as hatred of religion and as Godlessness is in reality nothing but despair reacting to calamity as once did Job's wife. . . . They think: All is vanity; therefore, Let us eat and drink, for to-morrow we die! Many of you may know the book which during the last two years has been read more than any other in the German language, I mean the one by Spengler, "Der Untergang des Abendlandes" (the Fall of Western Civilization). This book expresses our situation. Thousands and hundreds of thousands are living in the expectation of utter collapse."

"But are the German people a dying people?" He answers, that he would not stand before his hearers if he had no hope. Of a political and economic future he professes to see nothing, but this, he says, is not the only thing in life and, thanks to God, not the highest. Greater and more powerful than the frightful conditions about us is God's Spirit and His power. And then he goes on to point out the signs of a better day in the spiritual regeneration of many in the nation.

From Nos. 32-34 of the Allg. Ev. Luth. Kirchenzeitung:

A life is springing up in the Church such as Germany has not seen since the days of the Reformation and the age of Pietism. The Socialists are withdrawing their children from religious instruction and from confirmation, substituting an initiation into atheism. Last spring more than a thousand children were thus initiated in Leipzig. But the children and the parents who refuse to leave the Church and confess the Lord in the face of the terror do it with conviction, not out of mere custom as in pre-war times. *They become conscious Christians.* Almost over night we have changed from a pastor's church to a church of the people, trained in the priesthood of believers.

We find a beautiful remark in No. 33, p. 519: "Among the things which for most of us have become very small . . . are many theologische klugheiten (wisdom of this world in the realm of sacred theology). Many things in which we prided ourselves have become exceedingly small and poor to a generation which has been facing the drawn fire for three years. I can express it best by saying: we have learned to understand the first four chapters of the first letter of Paul to the Corinthians, the chapters of the 'wisdom' and of the 'foolishness.'" Again p. 520: Rationalism is dying in Germany. "In theology it is played out." The present tendency is: Away from intellectualism in theology. "We want, of course, to be scholarly theologians. Woe unto the theology if this is ignored! But I add: We also want to be theologians of piety."

The professor, in his address, mentioned two things proving that the new spirit has been caught by the students: (1) In almost all German universities the students gather every morning in a chapel or in lecture room for a period of worship. "If students had done that ten years ago, I believe, they would have been mocked as 'pietists' and treated as belonging to a special sect." (2) In Leipzig, the students came to the professors proposing that at the close of a semester, faculty with students retire into a solitary place in the country for the purpose of digesting spiritually what they had learned. Now, we at Leipzig have such a theological conference at the close of every semester. And each conference was better than its predecessor; it was the best of the whole semester: We lived together somewhere outside of the city as a brotherhood, and in common we sought the way out of misery into the peace with God."

ARTICLE IX.

REVIEW OF RECENT LITERATURE.

SERMONS AND ESSAYS

The Contemporary Christ. By Joseph M. M. Gray. The Methodist Book Concern, New York. 12 mo. 321 pp. Price \$2.00 net.

This volume contains ten sermons. The title of the first one gives title to the whole series. This might seem to be rather an arbitrary way of choosing a title, but the author claims in the brief preface that this is not the case. He says: "They were neither prepared nor preached in series, yet there runs through them all a continuity of thought and feeling which would seem to warrant their association under the title by which they are introduced." The other titles are "The Best Portion of a Good Man's Life," "The Clue to Experience," "The Vision That Sustains," "The God of Things as They Are," "Life and the Enduring Love," "The Incalculable Element in Christianity," "Pursuit and Knowledge," "The Christian Overplus," and "The Impregnable Tradition."

On the paper cover the publishers have quoted from a very appreciative, but at the same time a very discriminating review of the volume by Dr. S. Parkes Cadman, of Brooklyn. Among other things Dr. Cadman says, "These sermons respect the canons of the classic homilists. They are based upon the Sacred Writings devoutly and reasonably interpreted and have a profound reverence for the Evangelical Faith which is the religious life of men. The themes which the author expounds are wisely selected, and he has given them the clear advantage of distinctive names. Horace Bushnell's genius for nomenclature was seldom more happily manifested than in the titles he attached to his great discourses. Likewise in this book."

As this quotation from Dr. Cadman implies these sermons are really models of the highest sermonic art. The texts have evidently been selected, not because of any oddity or striking peculiarities that might excite the wonder of the curious, but because they embody or suggest really great and vital Christian truths. The themes

are legitimate to the texts and while fresh and most effectively stated, they are never bizarre or sensational. The thought is rich and profound, the illustrations are pertinent and suggestive, and the language is always dignified without any hint of being stilted or strained.

One might open this volume at almost any page and be sure of finding something well worth quoting. If there be any hesitation it comes only from the difficulty of choosing among the many good things that offer themselves. At a venture we take the following from the close of the last sermon in the book. The text is Ephesians 2:20, "And ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone." The theme is "The Impregnable Tradition." The preacher has just given a very vivid description of a great storm at sea along the North Carolina coast just off Cape Hatteras and the Cape Hatteras light-house. After telling of the destruction wrought on the shore he turns to the security of the light-house in contrast, and continues, "The sea had come thundering in from its unfathomed deeps and the tides had risen like consuming furies and hurled themselves on pier and shop and house, and had flung themselves on Hatteras light even as we watched, and the light-house had swung to and fro. But it stood; and the light did not so much as flicker in the storm; and when the tempest died away, Hatteras light looked out serenely over the wreck and ruin and the sullen, murderous but defeated sea, unmoved, unbent, unshaken. For its mighty pile was built, riveted, in the very rock itself; and all the continent was underneath.

"Our abiding certainty is like that—we are built! The tradition and the experience! the faith and the life! the gospel and the Christ! Amid the storm of social passion, of industrial discord, of international hate, of critical hostility, amid the tumult of immeasurable war and the lashing disillusionment of its continuing bitterness, while tawdry and cheap beliefs that promised easily a new peace are crumbling to the sands; while the social institutions, the speculative systems, which men have made are shaking to their disintegration under the beat of an irresistible reality—amid it all this foundation holds! On it the church is built impregnable, and from it our lives are set to grow into the holy temple of the Lord. That is a confidence we need never question. That means a society regenerate because it is a humanity redeemed. That means the satisfaction of intelligence by

the enrichment of experience. That means the establishment of our faith by the adventure of our fidelity. That means that we can be sure of what is to come because of the Lord who is already here; till we all attain unto the unity of the faith and of the knowledge of the Son of God, unto a full grown man, unto the measure of the stature of the fulness of Christ."

JACOB A. CLUTZ.

Dust and Destiny: Fifteen Sermons. By M. S. Rice, Preacher, North Woodward Tabernacle, Detroit. The Methodist Book Concern, New York. 12mo. 258 pp. Price \$1.50 net.

In a brief introductory note the author of this volume tells us that "these sermons have been prepared for print from pulpit notes, and have been intentionally made to retain, as far as possible, the phraseology of the preacher rather than of the writer. They are nothing other than the regular sermons of an ordinary preacher, and cover a fair range of the ordinary service of the pulpit." We can very readily agree with the statement made in the first sentence, and commend the wisdom of the preacher. As a result he has given us a volume of real sermons that read like sermons and not like essays, and that carry their messages home to the heart as well as to the mind in a very effective way. But we must demur to the statement in the second sentence, that these are the "sermons of an ordinary preacher." The sermons are far from ordinary and therefore the preacher must also have been more than ordinary. Dr. Rice has a rare power of insight into spiritual truth and of the application of this truth to Christian experience and life. He has also a rare power of suggestiveness. Not only every sermon, but well nigh every page fairly bristles with thoughts, and illustrations and suggestions, each of which has in it the germs of a whole sermon. There is a freshness of thought, a richness of illustration, a vivacity of expression, and a warm glow of spiritual inspiration that make these sermons delightful reading whether for the preacher or the layman.

The title of the first sermon, based on I Corinthians 15:53, gives title to the volume. Other titles and texts are, "Unreasonable Unbelief," on Matthew 27:40; "Faith's Alternative," on Daniel 3:18; "Defiant Faith," on Philipians 4:13; "Gift or Bargain," on John 12:5; "For Others," on John 17:19; etc. As an example of the

preacher's way of saying things take the following from the sermon on the theme last quoted: "That was what Jesus was trying to say to active conviction in the lives of men when He gave us the words of His own dedication in our text. The responsibility of ability is ringing in our ears today. Endowment means service. You are all men. You must pay up. This is the high sense of Christian obligation. He who wears the name Christian cannot go feelingless and deaf and sightless through a world like this in which we live. Walking along our wretched streets where poverty crouches in suffering, the beggar may not by law be allowed to stop you, but every crumbling shanty and bare window calls to you. Go among the ignorant, and the very silence of their ignorance drives your obligation into your deepest heart. Stagger down the filthy avenues of the unmentioned sorrow. The wretched impurity that glares at you from the windows of nameless grief, don't ask you for virtue in so many words, but you can't be a Christian if out of every robbed face and vacant eye, there be not an appeal to you for help. Go stumbling along the blasted broken roads of ruined France, and Belgium, and Serbia, and Armenia, and Poland. Look into the gaunt faces there. Look into the pitiful eyes of little children whose joys have been stolen and from whose wasted faces all smiles seem forever rubbed away. Open your eyes to your day, and you will see that you cannot be a Christian now unless you have caught this passion of Jesus. 'For their sakes! For their sakes!' This is the call of our opportunity. I know it means struggle severe. But when once the full sense of it has gripped our appreciation we will never find ease any other where than in the performance of our duty."

JACOB A. CLUTZ.

The Home of the Echoes. By F. W. Boreham. The Abingdon Press, New York. 12mo. 208 pp. Price \$1.75 net.

Within a comparatively few years this prolific writer has given us twelve volumes of delightful essays. This latest volume is if anything better even than those that have preceded. Certainly he has lost nothing of his cunning and charm. Few writers have ever had such a rare gift of throwing a flood of light and sentiment on the most commonplace things and experiences of daily life and making them glow and flash like priceless gems.

This seems to be especially characteristic of this volume. A rickety second hand store, a blind road leading up to a fence across it and seeming to end there, an aged recluse living alone in a hidden forest glen, an old arm chair carted away from an auction, the impatient retort of a teacher to a dull pupil overheard while passing beneath the window of a school-room, a young girl's pride in a new pink dress, another girl's shout of joy at the close of the school, each one of these and of a dozen other things equally commonplace to the ordinary observer becomes the text from which Mr. Boreham leads us on to the most interesting and beautiful, sometimes the most pathetic reflections. How he does it is his secret, but every reader may have the joy of following him and seeing the results. If you have never read any of Boreham's other books, do not fail to get and read this one.

JACOB A. CLUTZ.

Cross—Lots and Other Essays. By George Clarke Peck.

The Abingdon Press, New York. 12mo. 134 pp. Price \$1.25 net.

Some half dozen or more volumes of sermons by Dr. Peck previously published have gained for him a wide circle of interested and appreciative readers. They bear such quaint titles as "Forgotten Faces," "Men Who Missed the Trail," "Side-Stepping Saints," "Bible Tragedies," "Old Sins in New Clothes," etc. The present volume is made up of essays not sermons, but they have the same qualities of fresh thought, sprightly illustration, epigrammatic expression, pointed application and a general kindness and optimism of spirit. Not seldom is there a flash of quiet humor and genuine wit that will force a smile or even a hearty laugh. There are in all fifteen of these essays. Some of the other titles besides the first one, which gives title to the volume, are "Taken for Granted," "Six Cents' Worth of Paradise," "When the Whistle Blows," "In a Looking Glass," "The Back Road," "The Old Covered Bridge," "When the Scaffolding Comes Down," etc.

Believing that even a slight taste of some of the good things in this volume will give our readers an appetite for more and tempt at least some of them to buy the book and enjoy a rich feast, we quote the final paragraph from the last essay on "When the Scaffolding Comes Down." "Not long ago I stood looking into the placid cold face of my friend. Obviously the scaffolding was down. Even

the timbers that constituted it would soon be lost to sight. He had built elaborately and on large scale. His work, his industry, his spirit of courage and courtesy, his solid manliness had made him conspicuous. His was a name to conjure with. The scaffolding was a busy, teeming place. Easily would one have said that my friend was building for eternity. Yet none had ever caught more than a furtive glimpse of the real structure. Was it real? And beautiful? And permanent? Was it more startlingly splendid than the stately tower that gave me my home? Can one say as the clarion-voiced Browning did, 'What's time? Leave that to dogs and apes. Man has forever?' Here the deep heart of humanity has its say. Here hope lifts its crimson-tipped pinion. Here Jesus Christ speaks. And their chorused word is that only when the scaffolding comes down can one conceive of, not to say glimpse, the real temple."

JACOB A. CLUTZ.

The Opinions of John Clearfield. By Lynn Harold Hough. The Abingdon Press, New York. 12mo. 187 pages. Price \$1.25 net.

It is a little difficult to decide whether to take "John Clearfield" seriously or not. He is introduced by Dr. Hough as an intimate friend, a "Man of Books and Men," who will not write anything himself for publication, and whom Dr. Hough therefore undertakes to represent, or report, in this series of essays made up largely of professed quotations from the sayings of "John Clearfield" on men and books and all kinds of subjects. "John Clearfield" may be a real character, a lawyer as he is represented, and a man of affairs, with a profound knowledge of men and books and a deep insight into many things and with a wonderfully clever and telling way of expressing his ideas. We have a strong suspicion, however, that "John Clearfield" is a pure invention, and that it is Dr. Hough himself who speaks through him, just as Spurgeon speaks through his "John Ploughman." But be this as it may, we have here a very interesting and forceful collection of "Opinions" on a great variety of subjects that are well worth reading, and that are likely to provoke the reader to a good deal of thought and the forming of some "opinons" of his own.

JACOB A. CLUTZ.

CRITICISM.

Essays in Biblical Interpretation. By Henry Preserved Smith, Davenport Professor of Hebrew and the Cognate Languages in Union Theological Seminary. Marshall Jones Co., Boston. Large 8vo. Pp. 198. Price, \$2.50.

This volume is the third of *The Amherst Books*. Amherst College is celebrating her centennial this year. In connection with that commemoration the College is publishing a series of volumes written by Amherst men. The third of this series is Professor Smith's book. The author does not claim to cover the history of Biblical interpretation. His purpose is rather, "to illustrate certain ways in which the Old Testament part of our Bible has been treated in the course of the Christian centuries." Such a modest and indeterminate avowal almost disarms criticism. The book gathers together a wealth of interesting material. The chapters on Legalistic Interpretation and the Triumph of the Allegory are very informing. Professor Smith is a scholar of wide learning and painstaking research. But the book does not "warm up" until the author reaches "the significance of Wellhausen." Then the books of the Old Testament fall into place and difficulties vanish as the mist before the sun. Thus it results from the magic touch of Wellhausen that Israel's religious history is cleared up in the following epitome :

"Something over three thousand years ago a few Bedawin clans sojourned in the desert south of Canaan. Moved by a religious as well as an economic impulse, they attacked the inhabitants of Palestine. The conquest was made gradually, sometimes by open warfare, but to a considerable extent by peaceful penetration, in which the newcomers amalgamated with the older inhabitants. The religion which they brought with them was the worship of the tribal God, but in Canaan they learned the way of the divinities of the land, adopting the sanctuaries and ritual of the older inhabitants. Protest against this syncretism was made by the prophets. . . At a favorable moment the prophetic party secured the aid of Josiah, king of Judah, in putting through a reform of religion, which however was followed by a reaction. The calamity which came with the Babylonian supremacy was construed as punishment for this reaction. In the exile the religious leaders devoted their

efforts to a more thorough reconstruction of the ritual (here Mosaism was born) with the idea of protecting the religion from contamination. The result was post-exilic Judaism."

Is that all? Yes, that is all. These are "the assured results of the process we have been tracing" through all these Christian centuries. This is the "mouse" which the travailing of the "mountain" of negative criticism has brought forth. "It is plain," says Professor Smith, "that the dogmatic theologian is wrong in forcing from Scripture by allegory and type a revealed philosophy, a faith once for all delivered to the saints. But if the Bible is not this, it is much more—it is the record of the religious experience of men terribly in earnest in seeking for God." From cover to cover there is not an intimation that God is in this book except as an object of pursuit. Interpreted from Wellhausen's standpoint the Old Testament is a fraud. It purports to be what it is not. Wellhausen is said to have frankly admitted it but, he is reported to have added "I never made God a party to it as the Scotchmen did."

But Wellhausenism is rejected by conservative scholars because it does not deal fairly with all the facts of the Old Testament. It rests upon unproved assumptions:

(1) That progressive evolution is the determining principle of the history of Israel;

(2) That all slaughter was originally sacrifice and that it was not limited to a central place and priestly hands until Ezekiel;

(3) That the centralization of worship at Jerusalem was a prophetic *coup* in the 18th year of Josiah's reign.

(4) That originally there was no distinction between Priests and Levites, this being introduced by Ezekiel.

If the Old Testament is allowed to be heard in its own behalf it tells a different story and it bears a stronger testimony than the concluding words of Professor Smith's book—and they are pathetic words—"The Bible is a book of religion."

H. C. A.

THE BIBLE

The Shorter Bible: The Old Testament. Translated and arranged by Chas. Foster Kent, N. Y. Chas. Scribner's Sons. 12mo. India rice paper. Pp. 622. Price \$2.00.

The purpose of the maker of this little book is to afford

a convenient reader's Bible, reducing the length by the omission of all duplicate accounts, repetitions, and tiresome genealogies and assembling its selections under attractive captions. The literary form of the pieces selected is indicated in the printing. The translation is in our best present-day idiom, never colloquial or slangy. For what it purports to be it is an admirable piece of work. Of course its translations reflect Dr. Kent's personal preferences and are therefore interpretative translations. It is to be remembered that the Old Testament is an oriental book and that this sort of literary denaturing tends to sacrifice the orientalisms which constitute so much of its charm. Would it not be better for the prophet to go to the mountain than to move the mountain to the prophet?

H. C. A.

EXEGESIS.

The New Century Bible: Genesis. Edited by W. H. Bennett, D.D. The Oxford University Press, New York. Pp. 412.

The New Century Bible is a *multum in parvo*.. These little volumes, which can conveniently be carried in the pocket, contain all that a modern, scholarly commentary should contain. Each embraces a succinct, illuminating introduction, while the pages are crowded with scholarly critical notes. It is a critical commentary, built on the source-theory of literary criticism, and therefore in its present form dating not earlier than the exile. For those who would know what the critics do with Genesis this book will serve as a good handbook.

H. C. A.

The Lutheran Lesson Commentary for 1922. Edited by Drs. Charles P. Wiles, William L. Hunton and D. Burt Smith. The United Lutheran Publication House, Philadelphia, Pa. Cloth. Pp. 326. 8mo. Price, \$2.00 single volume, \$1.75 in quantity.

The lessons to be studied in our Lutheran Sunday Schools during 1922 by pupils over seventeen and by pupils over ten in schools which do not continue the graded courses beyond that age, will be the *Uniform Lessons* based on the International Uniform Course. The new *Lesson Commentary* before us covers this course in

a most thorough manner. The first three-quarters are devoted to Old Testament studies and the last to New Testament studies on Jesus, the World's Saviour, taken from Luke's Gospel. The order of treatment is as follows: After the printed text comes the Lesson Outline, and then Oriental Sidelights, Geographical and Historical Setting, the Lesson Analyzed and Interpreted, and finally The Lesson Illustrated and Applied.

Drs. Alleman, Larimer and Offerman supply the Oriental Sidelights. The matter for The Lesson Analyzed and Interpreted is furnished by Drs. Anstadt, Birch, Dapp, J. H. Harms, Herman, Hoppe, Markward, Mattes, Sandt, Stirewalt and Revs. William Hall, J. C. F. Rupp and L. W. Rupp. The rest of the book and its entire arrangement is to be credited to the editors. These names of scholarly and practical men are a guarantee of the excellence of the work done. This book is not intended to displace the Augsburg Teacher, but to supplement it. Teachers of the Uniform Course ought to welcome this splendid volume. It will greatly enrich their knowledge of Scripture and make them more efficient in teaching. Moreover, the book will form an excellent addition to their private libraries. We trust that it will be sold in such numbers as to justify the Board to continue the publication of a similar Commentary each year.

J. A. S.

From Genesis to Revelation: An Outline of the Bible's Whole Contents. By Mildred Berry. Introduction by Dr. John Timothy Stone, D.D. The Macmillan Company, New York, 1921. Cloth, pp. 260. Price \$2.

The source and motive of this excellent book are found in the dedication: "To my daughter, whose going to God inspired me to know God through His Word." Dr. Stone says that the condensation of the volume seems to be almost unsurpassed. It is not a mere analysis of the Bible, but an epitome of its contents set forth in a most readable and interesting manner by a devout and intelligent believer. Her faith is strong and her conception of the Word clear and simple. Like another good woman, "she hath wrought a good work."

There are twenty-eight chapters. By reading a chapter a day, in a month the reader will probably have a better knowledge of the Bible than he has ever had before, and be stimulated to search the Scriptures.

J. A. S.

ETHICS.

Encyclopedia of Religion and Ethics, edited by James Hastings, with the assistance of John A. Selbie, D.D., and Louis H. Gray, Ph.D. Vol. XI. Sacrifice—Sudra. Chas. Scribner's Sons, New York. Cloth 8x11½ inches Pp. 916. Price \$8.00.

The eleventh volume of the *Encyclopedia of Religion and Ethics*, with its 175 contributors and its nearly a thousand pages, maintains the high standard of previous volumes for scholarship. More than ten thousand large and closely printed pages have already appeared, saying about the last word on many of the subjects. These volumes, are a great mine of information to be worked judiciously by scholarly inquirers. Many of the subjects are unfamiliar and hence their treatment is all the more valuable. Among the chief articles are those on Sacrifice to which forty pages are devoted; Saints and Martyrs receive thirty; Salvation forty and Soteriology thirty; and Sin forty-two. Articles on Sects, Latter Day Saints, Salvation army and Second Adventism are informing. Psychological discussions deal with Self in its various aspects, Soul, Spirit Sensationalism, Spontaneity and the like. The Holy Spirit is treated from various points of view, somewhat vaguely in parts, but is finally recognized as a Divine Person. The philosophers, Socrates, Seneca, the Sophists, the Stoics, Spinoza and those of Scotland receive due attention. Socialism and Sociology, the State, and Slavery are adequately treated. The Slavs, Siam and Siberia are set forth in the light of the present. Numerous other subjects are treated with interest.

We may remark that the presentation of theological matters in an encyclopedia must be looked on as a contribution to general theological learning, and not as a substitute for Dogmatics, which has been wrought out as a great unitary system from the history, and the consciousness and the experience of the Church. The tendency to seek historical antecedents for all existing rites in primeval nature worship must not be taken too seriously. Often these alleged antecedents are imaginary, and where they do exist they express often the universal attitude of the mind seeking God.

J. A. SINGMASTER.

DOGMATICS.

Faith and Certainty, by C. Skovgaard-Petersen, translated from the Danish by A. W. Kjellstrand, Augustana Book Concern, Rock Island, Ill. Paper. Pp. 61. Price 10 cents; per 100 net \$4.00.

This is a very earnest presentation of the nature of true faith, which is equivalent to certainty. This is based upon the authority of the divine word, which is yea and amen. However, belief in the truth of the Gospel does not of itself bring salvation. The assurance of salvation is attained when the soul receives and rests upon the promises of the word. The little booklet will help the careless professor and the doubter.

J. A. S.

The Resurrection of the Flesh. By the Rev. John T. Darragh, D.D., Rector Emeritus of St. Mary's Johannesburg, South Africa. S. P. C. K., London. The Macmillan Co. N. Y. 1921. Cloth, Pp. 324.

This very thorough review of the doctrine of the Resurrection is all the more remarkable because it is the work of a "parish priest" of the Church of England. After years of earnest study, he devoted seventeen months exclusively to the final formulation of his subject, using the best helps to be had in England.

He traces the doctrine from "Primitive Intimations," through the O. T. and the N. T. and the history of doctrine down to the present time. There are four valuable appendices on the word "flesh" and a fifth on the Greek words for "resurrection," together with an index.

Evidence is presented as to the universality of religion and "a glimmering notion" among pre-historic people that somehow or other the body belongs to the next life as well as to this. Among the Egyptians the resurrection is clearly intimated by the careful preservation of the bodies of the dead.

The Hebrews evidently cherished the hope of the resurrection from the beginning of their national life, growing clearer with each period until the time of Christ when it was accepted by the religious teachers, excepting the Sadducees alone, and by the common people in general.

The doctrine is fully disclosed in the N. T., in which there are more than eighty references to the resurrection of Christ and of men.

The ancient philosophers all rejected the resurrection of the body, while teaching the immortality of the soul. Seneca looked upon the body as mere "luggage" to be left behind at death. Epictetus held that the body is only "clay and filth" and that "man is a soul carrying a corpse." Marcus Aurelius regards the body with "passionate scorn." Philo, the Alexandrian Jew, had been perverted by Greek philosophy, holding that the body is the "utterly polluted prison" of the soul. The fundamental error of these teachers has its source in dualism, which holds that all matter is inherently sinful. All this is of course, contrary to the Christian view of God and the universe.

The principal constructive point in Dr. Darragh's treatise is the justification of the use of the word "flesh" in the creeds and in the theology of the Church. He says, "It can be said quite confidently that the history of that word's gradual disentanglement from its narrow and carnal Greek connotation until it could be used of our Lord's complete humanity, is one of the wonderful things in the age-long preparation for the Gospel."

"The word, which had acquired a meaning entirely unknown in Pagan Greek authors stood ready to the hand of the N. T. writers to express the sublime Mystery of the Incarnation itself—The Word was made Flesh, i. e. complete Man."

The author has given the world a very good book, although he has intruded some Anglican prejudices in a few instances. He speaks about the continental Reformers as follows: "It was their boast that they attracted little or no importance to the patristic tradition, and even when as in the Lutheran Confessions there remained more or less clear echoes of Eucharistic teaching, they gradually lost the few Priests who had been commissioned to consecrate the Eucharist. So the formal teaching of their standards became a dead letter." In a chapter on the "Later teachings of the Historical Churches," he specifies three such churches, first the Church of England, second the Eastern Orthodox Church, and third, the Roman Catholic!

J. A. S.

HISTORY

Centennial History of the Evangelical Lutheran Synod of Maryland, 1820-1920. By Prof. Abdel Ross Wentz, Ph.D. Professor of Church History in the Gettysburg Theological Seminary. Cloth, Pp. 640. Price \$2.00.

This volume marks an epoch in the history of one of the most important of the Lutheran District Synods in the United States. Its interest is more than local, for it touches the origin and development of the entire Lutheran Church from its feeble beginnings two and a half centuries ago to its present status as one of the great moral and ecclesiastical forces of America.

In 1645 the Swedes had a few temporary organizations in Maryland. Nearly a century later in 1734 the Germans, pressing southward from Pennsylvania, were attracted by the offers of Lord Baltimore to settle in Maryland. There were, however, a small number of Lutherans as early as 1727 who settled in the Monocacy Valley about ten miles north of the present city of Frederick. A little later we find a German settlement on the Conococheague, an affluent of the Potomac, thirty miles west of the Monocacy and about eight miles south-west of the present city of Hagerstown. A third center of Lutheranism is found in Baltimore, whence from an insignificant beginning about 1750 have grown the numerous and prosperous congregations of the present.

Dr. Wentz traces the history of his Synod through these preliminaries to its organization on October 11, 1820, at Winchester, Va. with eleven ministers and seven lay delegates, divided nearly equally between Maryland and Virginia. Until 1833 the Synod was known as "The Evangelical Lutheran Synod of Maryland, Virginia and so forth". At the celebration of the centennial of the Synod there were 121 names on the clerical roll. The author brings out very clearly the numerous items pertaining to the remarkable growth of the Synod in institutions of various kinds, to its struggles for the maintenance of sound doctrine and to its relation to the larger Lutheran Church of which it is an important part.

The history of individual congregations is contributed by the respective pastors, and the Introduction by Dr. E. K. Bell. There are numerous pictures of Churches, pastors and prominent lay-men and various lists and tables.

The work reflects credit upon its author and upon the faithful pastors and laity who have made such a chronicle possible.

A Short History of the Church of Russia, its Teaching and its Worship. By the Rev. Reginald F. Bigg-Wither, M.A. With fourteen illustrations and four appendices. S. P. C. K., London. The Macmillan Company, New York. Cloth. Pp. 112. Price, 8s. net.

By the Church of Russia is meant the National Greek Catholic or "Orthodox" Church. The "Short History" makes no allusion to the Protestant churches, of which there are many. The Russian Church was founded about a thousand years ago. It is claimed that it is really a missionary church and cites the example of men like Ivan Veniaminoff, who spent forty-four years in seeking the conversion of Alaska. This history traces the rise, progress and decline of the Holy Governing Synod. The teaching of the Church is set forth and its reverence for icons explained and extenuated. The outlook (in 1919) is that the Church is not dead, and that it is a potent enemy of Bolshevism. The Patriarch Tichon has denounced and excommunicated the Bolsheviks. From other sources it is evident that there is a deep religious spirit among the people, and in this lies the hope that when the present madness subsides a better day for Russia will dawn.

J. A. S.

Taft Papers on the League of Nations. Speeches and letters of ex-President William Howard Taft. Edited by Theodore Marburg and Horace E. Flack. The Macmillan Co., New York. 1920. Cloth, 8vo. Pp. 340. Price, \$4.50.

The League of Nations is by far the most vital political proposition before the world today, and Mr. Taft is its foremost authority and friend in America. His profound learning, judicial temper, sound patriotism and wide experience qualify him to advocate and defend a world movement upon which depend the peace and progress of mankind. Until a League founded upon justice and mercy shall become a fact civilization will be in perpetual jeopardy. These papers of Mr. Taft are of per-

manent value as the expression of the convictions of a great statesman with the vision of a seer. They are interesting reading because of their subject matter and their language, which is both scholarly and popular in style.

J. A. S.

Modern Times and the Living Past, by Henry W. Elson, A.M., Litt.D. American Book Co., New York. Cloth Pp. 773.

It is far from easy to write a history of mankind. In fact, it is impossible for one man to do it. It is possible, however, to do what the author has had in mind, namely, to present the salient features which have contributed most to the development of the nations and to keep in view simply the great current events. Particular phases of history must be studied specially. The book is intended for the use of high school pupils but will be welcomed by the general reader. It should be on the shelves of the family library within easy reach. Every day some question will be suggested by the newspaper, or asked by the child that may be readily answered by referring to this handy volume.

The arrangement of the work into distinct periods, the simplicity of the literary style, the excellent print and the good paper, the illustrations and the maps, the marshalling of facts and the judicial temper—all combine to make Dr. Elson's history an excellent book.

Almost the entire book is devoted to the history of the Caucasian race, and at least nine-tenths of it to the Indo-European branch. After a few brief chapters on prehistoric man, Ancient Egypt, Mesopotamia and Palestine, follows the story of Greece and Rome; then that of the Teutons and the Middle Ages. The period of the Reformation comes next, followed by three chapters on France, Prussia, Russia and England. Finally there are nine chapters on the Progress of Democracy and four on the World War. American history is not included. Each chapter is followed by an appendix, containing "Questions and Topics" and a brief bibliography "For Further Reading." At the end of the book there is a "World Chronology" and a copious index.

J. A. S.

MISCELLANEOUS.

What Must The Church Do To Be Saved? and Other Discussions. By Ernest Fremont Tittle. The Abingdon Press, New York. Pp. 166. Price, \$1.25.

These discussions constitute the Sixth Series of the Mendenhall Lectures at De Pauw University, a foundation "on the evidences of Christianity and the inspiration and authority of the Holy Scriptures." As the preceding series have been chiefly devoted to some phase of Biblical study, President Little has ventured an open challenge of the Church's faith. The title of the book is somewhat startling. It would seem to put the Church on the defensive. But the author's purpose is sound. He was interested in launching a present-day apologetic of the old faith. The style is eloquent, the illustrations numerous and illuminating, and the total effect of the discussions, inspiring. It is a good little book to pass on.

H. C. A.

Paul Gerhardt as a Hymn Writer and His Influence on English Hymnody. By Theodore Brown Hewitt, Ph.D. Yale University Press. Royal Octavo. Paper bound. 169 pages.

This dissertation was prepared by the author as a candidate for the degree of Doctor of Philosophy in the Graduate School of Yale University. He is now Assistant Professor of German in Williams College. The work has evidently been most carefully and thoroughly done, and represents an immense amount of reading and research. The essay is especially interesting to Lutherans because Paul Gerhardt is recognized as one of the most prolific and most distinguished hymn writers in all the history of the Church. As indicated in the title the discussion is chiefly devoted to an inquiry into the influence of Gerhardt on English Hymnody, but the first twenty-five pages are given up to a study of Gerhardt's Life and Times, his Relation to the Earlier Hymnody of Germany, and his Characteristics as a Hymn Writer.

From the chapter on Gerhardt's characteristics as a hymn writer we quote the following, "From the close of the Thirty Years' War until 1680 there occurred in German hymnody a transition from the churchly and confessional to the pietistic and devotional hymns. It is during this transitional period that the religious song of

Germany finds its purist and sweetest expression in the hymns of Paul Gerhardt, who is as much the typical poet of the Lutheran, as Herbert is of the English church. In Gerhardt more than in any other author all the requisites for the religious poem are united. He possessed a firm conviction of the objective truth of the Christian doctrine of salvation and also a genuine sentiment for all that is purely human. His deep Christian feeling together with sterling good sense, and a fresh and healthy appreciation of life in the realm of nature and in the intellectual world are the sources for his splendid work. His hymns are among the noblest contributions to sacred poetry, giving him a place second only to Luther and even surpassing Luther's work in poetic fertility."

Gerhardt is credited with 132 hymns and spiritual songs including his occasional poems. This is a small number as compared with the songs of some other writers of his time even among the Germans, but our author says that "a complete hymnal might be compiled from them, so thoroughly do they embrace all religious and domestic experiences."

Of Gerhardt's 132 hymns or poems only 84 have been translated into English, some of them into numerous versions. It is interesting to note, and not much to the credit of English Lutheran writers, that not a single Lutheran name appears among the translators. The new "Common Service Book" of the United Lutheran Church has fifteen of Gerhardt's hymns in its collection but not one of them translated by a Lutheran. Five of them are credited to Catherine Winkworth and four to John Wesley.

JACOB A. CLUTZ.

The Bible In Graded Story. By Edna Dean Baker and Clara Belle Baker. Volume I. The Good Shepherd. Abingdon Press, New York. 8vo. 83 pages. Price 75 cents net.

Songs For The Little Child. By Clara Belle Baker and Caroline Kohlsaas. Abingdon Press. 8vo. 100 pages. Price \$1.00 net.

These are companion volumes and are both intended for the use and help of those who are interested in the training of little children whether mothers in the home, or teachers in the Church or Week Day School. The stories in the first volume are delightfully told in simple language and with a vivacity that will be sure to attract

and hold the attention of the little ones. Each story is illustrated by a full page reproduction of a painting by one of the best artists of early or modern times, so that the appeal may be made to the eye as well as to the ear.

The second volume is not exclusively biblical or even religious, though the spiritual element is very clearly and fully recognized. The songs are by Clara Belle Baker who evidently understands child life and child psychology, though she makes grateful acknowledgement of help from Edna Dean Baker, co-editor with her of the first volume. The words are very simple and entirely within the understanding of even very little children. The tunes have been arranged or adapted by Caroline Kohlsaar. The melodies are simple and beautiful and are sure to catch the ear and win the hearts of the little children. With these two books at hand mothers will find the problem of entertaining and at the same time instructing their children practically solved.

JACOB A. CLUTZ.

The Christian Faith And The Social Revolution. By the Rev. Gilbert Clive Binyon, M.A. The Macmillan Company, New York. 16mo. 88 pages.

This is one of the handbooks put out by the London Society for Promoting Christian Knowledge. The author states his standpoint and object so clearly in his "Introduction" that it seems well to let him speak for himself. He says, "The general thesis of this volume may be stated very shortly and simply. It is that the Christian Church is really committed to a social idealism for the future of humanity; that for various reasons this has very largely been lost sight of; that the International Socialist Movement is, sometimes implicitly and unconsciously, sometimes explicitly and consciously, based upon moral principle and social idealism practically identical with that to which the Church is committed; that, through a recognition of this, the way is opened for a recovery by the Church of its true social principle; and, finally, that any such adoption of Socialist ideas will necessitate a certain revision in a good deal of popular theology."

This thesis is discussed in five chapters the headings of which indicate very clearly the trend of thought and also the general content. I. "The Idealist and Moral Basis of Socialism;" II. "The Social Idealism of the Christian Church;" III. "Christianity and the 'Class War' Idea in

Socialism;" IV. "Christianity and Formal Atheism in Socialism;" V. "Looking into the Future." Whether one accepts the author's conclusions or not, he will find the discussion interesting, and carried on in an excellent spirit.

JACOB A. CLUTZ.

The Christian Faith and the Social Revolution. By the Rev. Gilbert C. Binyon, London, S. P. C. K. New York. The Macmillan Co. 1921. Cloth. Pp. 88.

The purpose of this volume is "to maintain, on the ground that the moral principles and social idealism of Christianity and of Socialism are practically identical, that the whole field of Socialist endeavor and aspiration should be brought by Christians within the area of their moral interest."

There can be no conflict between Christianity and true views in any sphere in life. After all a regenerated heart expressing itself through the Golden Rule is the only cure for the ills of injustice and greed.

J. A. S.

The Message of Sadhu Sundar Singh. A study in Mysticism on Practical Religion. By Dr. B. H. Streeter and A. J. Appasamy. The Macmillan Co., New York. 1921. Cloth. Pp. xiii, 209. Price \$1.75.

Sundar Singh became a convert from Hinduism in his sixteenth year, in consequence of which he endured the most terrible persecution. His sufferings, however, were turned into joy at the thought that he was counted worthy to undergo hardship for Christ. He has visited Europe and America and spoken in various large cities. It is alleged that he is an Apostle and a Saint who resembles the choice spirits of the New Testament. The volume before us sketches his life, and quotes many of his sayings, which shed light upon the Bible from the standpoint of an Oriental Christian. He claims to have visions and to experience ecstasies, but places no saving value on them. His addresses abound in illustrations which may be used with effect by the preacher.

The book is remarkable and worthy of a place in the pastor's library.

J. A. S.

